Book 3

Muharram

Project Booklet

Under the Guidance of Moulana Nabi R. Mir (Abidi)

Please recite a Sūrah al-Fātiḥah for
the sponsors of this project booklet.

Important dates in Muḥarram

2nd	Imām Ḥusayn (ʿa) arrives in Karbalāʾ
7th	Water is restricted for Imām Ḥusayn (ʿa) and his companions
9th	Night of ʿĀshūrāʾ
10th	ʿĀshūrāʾ
12th	3rd day after martyrdom of Imām Ḥusayn (ʿa) and his companions
18th	Qiblah is changed from al-Quds to Kaʿbah
20th	Wafāt of Sayyidah Ruqayyah (Sakīnah), daughter of Imām Ḥusayn (ʿa)
25th	Shahādah of Imām Zaynul ʿĀbidīn (ʿa), son of Imām Ḥusayn (ʿa)

Visit **kisakids.org/collections** for more project booklets,
and go to **kisakids.org/donate** to help us continue our efforts.
Please recite a Sūrah al-Fātiḥah for the marḥumīn of those
who contributed to this booklet.

INFORMATION AND INSPIRATION:

Tree craft: First Pallete
Circle scene craft: Summit View Church
Ayah duʿāʾ cards craft: Islam from the Start (craft images from freepik)
Handprint suncatcher craft: The Best Ideas for Kids

cover: freepik

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Salāmun ʿalaykum,

May Allah bless you, your families, and all the communities around the world.

I extend my sincerest condolences to the Imām of our time, Imām al-Mahdī (ʿaj), our great marājiʿ and scholars, and the Muslim Ummah on the commemoration of Imām Ḥusayn's (ʿa) martyrdom and shahādah.

Allah (swt) says in the Noble Qurʾān:

إِنَّ اللهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Indeed Allah does not change a people's lot, unless they change what is in their souls.[1]The tragedy of Karbala happened a short time after the Noble Prophet (ṣ) had completed his prophetic mission. Shockingly, the Muslim Ummah had degenerated so quickly to actually allow the massacre of the direct grandson of the Prophet (ṣ), Imām Ḥusayn (ʿa), and his family.

How did this happen? And more importantly, how was this addressed by the next living Imām, Imām Sajjād (ʿa)? He took on the responsibility and knowledge of Imāmah from Imām Ḥusayn (ʿa) in a way that only a maʿsūm could.

When Imām Sajjād (ʿa) returned to Medina, the Ummayed regime was still in power, and threatened anyone who helped or supported the Ahl al-Bayt (ʿa). Imām Sajjād (ʿa) was actually banned from entering the mosque of his own great-grandfather and used to sit outside by the shoe area. Conditions were so dire that, similar to the time of Rasūlullāh (ṣ), children would throw rocks at Imām Bāqir (ʿa), calling him a disbeliever!

At this time, what could Imām Sajjād (ʿa) do? He did many things to guide the ummah, including these two main things:

1. Recite duʿāʾ anywhere he could—outside of the masjid, in different areas, etc. There are many salawāts in his duʿāʾ meant to revive the fiṭrah of the people, and to connect them to the connectors to Allah (swt), the Ahl al-Bayt (ʿa).
2. He taught the children of Medina by offering to watch them while their parents were busy with daily tasks. There were no schools in Medina, and families had many children, hence parents would be relieved to have the help with their children. Imām would then teach and guide these children, connecting them to their fiṭrah, and in this way the generation after became great students of Imām Bāqir (ʿa) and Imām aṣ-Ṣādiq (ʿa).

Imām Sajjād (ʿa) approached the situation in the same way as the divinely appointed guides before him. Our fiṭrah is like a light which is strengthened and weakened by our actions and what we are exposed to. The Prophets of Allah (swt), and the Imāms (ʿa) after them, always focused on helping us connect with the fiṭrah. Truly, the power within our fiṭrah is stronger than any other power if we just connect to it.

Instead of retaliating against the actions of the ummah, Imām Sajjād (ʿa) had to awaken this fiṭrah in people and tackle the root cause of the issues that led to Karbala. He did this by inspiring the Muslims from an akhlāqi lens through duʿās, such as the supplications in aṣ-Ṣaḥīfah as-Sajjādīyyah, to awaken their innate nature, or fiṭrah, through reconnecting them with Allah (swt) and the Ahl al-Bayt (ʿa).

We too need to look at the issues and problems we have at a root level and tackle them in a more meaningful way. Duʿāʾ No.47 of aṣ-Ṣaḥīfah as-Sajjādīyyah talks about 50 types of diseases that cause problems from a root level, which need to be removed and changed in order to have healthy individuals, families, and communities.

1 Noble Qurʾān, Sūrah Ar-Raʿd (13), Verse 11

Some of the diseases mentioned in this duʿāʾ by Imam as-Sajjād (ʿa) are:

- Greed, or ḥirṣ. Greed can have a positive connotation, but an extreme form is detrimental to society. If someone lacks greed of knowledge, or success, they would never be able to progress, so in this case, it is positive. But if greed takes over, no matter the means or the consequence, this is negative.
- Anger. The true character of a person shows when they are angry. Control this emotion by buying time, changing the circumstance, etc.
- Impatience. Being patient doesn't mean to be inactive, or do nothing. Rather the pillars of patience are dedication, devotion, standing for one's rights, staying within the boundaries of humanity, enhancing one's ability, accepting the final outcome, and reaching justice.
- Lack of contentment. This can be overcome by being mindful of each step that one takes, and doing them to the best of their ability, without major errors.
- Tendency to be over emotional. When emotions are not aligned with Islam, one can get carried away. This is especially the case when one holds certain attachment to values that are cultural, even if those values directly oppose our faith and our logic, or ʿaql.
- Heedlessness, or ghaflah. We need to be able to see through the heedlessness with insight, or baṣīrah. We need to have confidence in our ability and our will power to overcome heedlessness. One act which helps tremendously in this area is recitation of the night prayer, Ṣalāt al-Layl.

This duʿāʾ was one way the Imām (ʿa) tried to reconnect the ummah and awaken a nation so deep in slumber, that they killed the grandson of their own Prophet (ṣ). We too are waiting for the Imām of our time (ʿaj), and need to be connected with our fiṭrah. We need to ponder over the root cause that keeps us from the obedience of Allah (swt). Will we too rise against the Imām (ʿaj) when he calls on us, or be amongst his helpers?

As we enter the month of Muḥarram, and the beginning of the new Islamic year, we should focus on making a connection with Allah (swt) and the Ahl al-Bayt (ʿa) through duʿāʾ, tawassul, dhikr, and salawāt, and make it our goal to tackle the root cause of the issues we are going through in order to have long lasting results.

This year, we are honored to launch the annual Muḥarram Project Booklet, which includes 10 speeches and lesson plans that have been put together in collaboration with scholars and educators. This booklet will help our children nurture their Islamic identities and become ambassadors in this part of the world, and the best place this starts from is the family and masjid.

Let us all sincerely pray, speak out, do whatever we can, for all those who are being oppressed around the world, especially our Muslim brothers and sisters who are being oppressed in Kashmir, Yemen, Burma, Syria, Palestine, Bahrain, Iraq, Afghanistan, India, Pakistan, here, and everywhere else in the world.

We pray that Allah (swt) gives us the tawfīq to actualize our duties and responsibilities. O Allah, for the sake of Imām Ḥusayn (ʿa), hasten the appearance of our beloved Imām al-Mahdī (ʿaj) and give us the tawfīq to be of his loyal companions.

With Duʿās
Nabi R. Mir (Abidi)
Resident ʿĀlim of SABA Islamic Center

Table of Contents

Speech Structure & Guidelines 2
Craft Materials 3

Speech 1: The Importance of Muḥarram. 4
Lesson 1: Majālis of Imām Ḥusayn (ʿa) 10

Speech 2: The Importance of Good Choices 11
Lesson 2: Faith and Trees 16

Speech 3: Following True Islam 23
Lesson 3: Our Guides. 29

Speech 4: True Success. 35
Lesson 4: I Saw Nothing but Beauty 40

Speech 5: Qualities of a Shīʿah. 47
Lesson 5: Follower of the Imām (ʿaj) 53

Speech 6: Actively Awaiting the Ẓuhūr 57
Lesson 6: Bowing Down to Allah (swt) 62

Speech 7: Shayṭān's Tricks 64
Lesson 7: Bayʿah to Our Imām (ʿaj) 69

Speech 8: Steadfastness 73
Lesson 8: Drinking Water 78

Speech 9: Imām Ḥusayn (ʿa) and the Qurʾān 83
Lesson 9: The Qurʾān. 88

Speech 10: Ṣalāh 93
Lesson 10: Ṣalāh 100

Here We Come Marching 103
Shahīdayn-i Karbala 104
Karbala, Karbala, Ya Ḥusayn, Ya Ḥusayn. 105
Zaynab's in Karbala 106

Speech Structure & Guidelines

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Speech Structure

- Start with the duʿāʾ for the safety of Imām al-Mahdī (ʿaj) (Duʿāʾ al-Faraj)
- Main speech
- Muṣībah
  - It's nice to turn off the lights and turn on a few lamps
  - Recite the salām to Imām Ḥusayn (ʿa):
  - Children usually repeat the last 4 lines
  - Recite the last 4 lines of the salām, 3 times, and dedicate them:
    1. in the hopes of manifesting the qualities we learnt about
    2. to our parents
    3. to the Imām of the time (ʿaj)

اَلسَّلاَمُ عَلَيْكَ يَا ابَا عَبْدِ اللَّهِ
وَعَلَىٰ ٱلارْوَاحِ ٱلَّتِى حَلَّتْ بِفِنَائِكَ
عَلَيْكَ مِنِّى سَلاَمُ ٱللَّهِ ابَداً
مَا بَقِيتُ وَبَقِىَ ٱللَّيْلُ وَٱلنَّهَارُ
وَلاَ جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنِّى لِزِيَارَتِكُمْ
اَلسَّلاَمُ عَلَىٰ ٱلْحُسَيْنِ
وَعَلَىٰ عَلِيِّ بْنِ ٱلْحُسَيْنِ
وَعَلَىٰ اوْلاَدِ ٱلْحُسَيْنِ
وَعَلَىٰ اصْحَابِ ٱلْحُسَيْنِ

- End with a few duʿās
  - "O Allah, please protect our *ʿulamāʾ* (scholars) and parents" (Say *ilāhī āmīn* and encourage kids to repeat, so it slowly becomes a habit)
  - "O Allah, please give us the strength to always make good choices" (*ilāhī āmīn*)
  - "O Allah, please help us to become the close friends and helpers of Imām Mahdī (ʿaj)" (*ilāhī āmīn*)
  - "O Allah, please protect all the children around the world and give them food and shelter" (*ilāhī āmīn*)
  - "O Allah please hasten the reappearance of the Imām so we can finally live as good Muslims in a safe world" (*ilāhī āmīn*)

Craft Materials

Here is a list of materials needed for the crafts. It includes Amazon links, in case the materials cannot be found at home or in a store:

- Pencils
- Crayons or colored pencils
- Markers
- Scissors
- Glue
- Paint (multiple colors)
- Notebook with a DIY cover: https://www.tinyurl.com/yj887e5a
- Brown cardstock sheets: https://www.tinyurl.com/2dx897c6
- Colored Construction paper: https://www.tinyurl.com/msf2wmf4
- Paper fasteners: https://www.tinyurl.com/yc452fe5
- White cardstock sheets: https://www.tinyurl.com/mt6bhsru
- DIY Craft box: https://www.tinyurl.com/yc4bdfc
- Any other decorating materials: stickers https://www.tinyurl.com/3ybj2v2s
- Self laminating sheets: https://www.tinyurl.com/yd2zvndt
- Small magnets: https://www.tinyurl.com/248fuetb
- Key ring: https://www.tinyurl.com/zejx57mf
- Tissue paper (multiple colors): https://www.tinyurl.com/47e6w8tp
- Contact paper sheets: https://www.tinyurl.com/2dzrnfuh
- Double-sided tape: https://www.tinyurl.com/3jsa9se5

Speech 1: The Importance of Muḥarram

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn about the sanctity of Muḥarram and Karbalāʾ, and that attending majālis and following the message of Imām Ḥusayn (ʿa) are a means of moving closer to Allah (swt).
- Children will learn that the ziyārah, majālis, recitation, and the turbah (earth from the grave) of Imām Ḥusayn (ʿa) are all sacred blessings that we must revere and hold in high regard.

Lecture Content:

Tonight is the first night of Muḥarram. From tonight, we will inshāʾAllāh remember the events that occurred in Karbalāʾ and the great sacrifice and lessons that Imām Ḥusayn (ʿa) taught us.

The events that happened in Karbalāʾ on the day of ʿĀshūrāʾ only took a few hours. They happened in a desert more than 1,300 years ago! Yet, it is an event that more and more people come to learn about every year, and with each year, people gather in Islamic centers and schools around the world to remember, learn about, and cry for Imām Ḥusayn (ʿa).

On his journey, Imām Ḥusayn (ʿa) only had a small group of about 72 close friends, but he had a large goal. He was working for Allah (swt). Many events that happen in history are forgotten. What Imām Ḥusayn (ʿa) did in Karbalāʾ was for Allah (swt), so He gave it the miracle of remaining unforgotten. As He tells us in the Qurʾān:

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ اللَّـهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. (16:96)

Imām Ḥusayn (ʿa) was filled with the love and obedience of Allah (swt), so his actions and the message of Karbalāʾ were connected with Allah (swt) and will remain forever.

Soon after the event of ʿĀshūrāʾ, the land of Karbalāʾ became a land for ziyārah (visiting) and people from around the world save their money to visit. Many of them go through difficulties just to be able to visit this holy place where Imām Ḥusayn (ʿa) is buried. They go there to pray, mourn, and remember the lessons of Karbalāʾ.

So, do we only remember the event of Karbalāʾ because it is a sad event that happened? Of course not! We remember Karbalāʾ because Imām Ḥusayn (ʿa) did something incredible for Allah (swt), to save Islam, so that you and I can know what true Islam is. We need to understand this true Islam and act upon it ourselves, and we need the help of Imām Ḥusayn (ʿa) and the Ahlul Bayt (ʿa) to guide us to be the best we can.

We also learn from Karbalāʾ that our intentions and actions should be based on what Allah (swt) wants from us and will make Him happy. This is the key to our success in this world and in the next world.

Now, let's learn more about how blessed we are to come to the majlis of Imām Ḥusayn (ʿa) and to listen to these speeches. Learning and reminding ourselves of Imām Ḥusayn (ʿa) will give us the opportunity to recharge our spiritual batteries and get closer to Allah (swt), inshāʾAllāh!

It has been said that if the Imāms (ʿa) were to describe the special status of Imām Ḥusayn (ʿa), they would have said something like the following: "All of the Imāms are boats of rescue, but the boat of Imām Ḥusayn has two special characteristics. One, it is the biggest and most wide, and secondly, it is the fastest."

If any of the other Imams (ʿa) were living during the time of Imām Ḥusayn (ʿa), they would have done the same thing that Imām Ḥusayn (ʿa) did. Yet, because this sacrifice of Imām Ḥusayn (ʿa) was so important and it saved Islam at that time, it should be remembered. The Imāms (ʿa) have shown us the importance of the events of Karbalāʾ in different ways.

Today, we are going to speak specifically about important things we should understand about Imām Ḥusayn (ʿa) and how blessed we are to have this opportunity to participate in these Muḥarram majālis. There are four different topics we should understand when it comes to Imām Ḥusayn (ʿa) and Muḥarram.

Going for ziyārah of Imām Ḥusayn (ʿa) (visiting his shrine in Karbalāʾ)

If we study the ḥadīth of our Imāms (ʿa) regarding going to Karbalāʾ, it's amazing how much importance it has been given. So many blessings have been promised for going for ziyārah of Imām Ḥusayn (ʿa)! We can divide these blessings into three parts: the spiritual effects of ziyārah, the worldly effects, and the treasures and effects we will be given in the next world.

First of all, before we begin discussing any of these blessings, we should understand that we can do ziyārah of Imām Ḥusayn (ʿa) physically by going to Karbalāʾ or from afar; for example, we can simply stand, face the direction of Karbalāʾ, and remember Imām Ḥusayn (ʿa). We can also place our hand on our hearts and then send our sincere salām to Imām Ḥusayn (ʿa). This is also a type of ziyārah. The most important thing when we admire someone and love someone to the point where we would love to visit them, is to follow in their footsteps — to become like them and make choices that they would be happy with.

Imām ar-Riḍā (ʿa) has told us, "Whoever visits Imām Ḥusayn, while knowing and understanding the position and greatness of Imām Ḥusayn, will receive the spiritual status of being near the throne of Allah and have the pleasure of being able to spiritually communicate with Allah."

Wow, that is a great honor! Imām aṣ-Ṣādiq (ʿa) has said, "Four thousand angels will come and welcome the visitor to Imām Ḥusayn. Then, as the visitor leaves, they will come and say goodbye to him. If the visitor of Imām Ḥusayn ever gets sick later in his or her life, the angels will come and visit them. Then when the visitor dies, the angel will be there when they are being put in the grave, asking Allah to forgive this person."

Imām aṣ-Ṣādiq (ʿa) has also that, "Sayyidah Fāṭimah az-Zahrāʾ will come herself to the grave of someone who has visited Imām Ḥusayn and ask for his or her forgiveness."

How beautiful are all these spiritual blessings that we can get from ziyārah of Imām Ḥusayn (ʿa)! Subḥānallāh!

Then, we have the worldly blessings! There are so many ḥadīth from our Imāms (ʿa) that say, "Allah will answer the wishes and prayers of whoever visits Imām Ḥusayn." Of course, He will answer those prayers that are good and good for us.

Finally, what about the blessings in the next world? Imām aṣ-Ṣādiq (ʿa) has said, "When all of the people will gather on the Day of Judgment, waiting to enter Jannah, and waiting to see what will happen, those who have visited Imām Ḥusayn will enter Heaven 40 years before everyone else!" Wow, 40 whole years!

So, this is a visit that is very special. We are not talking about someone who just goes and says, "Salāmun ʿalaykum, O Imām" and then leaves. No, that's not it. This is someone who visits and tries to make their life a life that would make Imām Ḥusayn (ʿa) and Allah (swt) happy.

Attending majālis of Imām Ḥusayn (ʿa)

We should understand how blessed we are to be able to attend these majālis, where we are able to remember and mourn for Imām Ḥusayn (ʿa). Imām ar-Riḍā (ʿa) has said, "O people, if you want to cry for anything, then cry for what happened to Imām Ḥusayn. And when you cry for him, your tears will wipe away even your greatest sins. They will help protect you from performing sins."

These kinds of ḥadīth show us that it is very important for us to get together and remember Imām Ḥusayn (ʿa), learn from him, and cry for him. This remembrance is like a strength and power that is building and growing inside of us. It's a feeling that, inshāʾAllāh, will help us grow closer to Allah (swt). This way, it can help us make better choices in the future that will make Allah (swt) happy with us. We are very blessed to be in these majālis. Recite a beautiful ṣalawāt for this great blessing!

Respecting those who recite about the events of Karbalāʾ

It is very important for us to give special respect to those who speak about the events of Karbalāʾ, including the people who come and recite poetry, nohas, and latmiyya. We know that our Imāms (ʿa) would highly respect the poets who would recite poetry for Imām Ḥusayn (ʿa). One day, a poet read a poem about ʿĀshūrāʾ and Karbalāʾ in front of Imām aṣ-Ṣādiq (ʿa). When the poet was done, the Imām (ʿa) raised his hands in duʿāʾ and said, "O Allah, forgive this man's sins, and forgive even those that he will commit in the future, and what he has done in the past." Then, he said, "O Kumayt (Kumayt was the poet's name), I swear by Allah that when you were reciting this poem, the angels were here, and they were crying with me and the other people that were here."

There was another poet named Diabil. He read a poem to Imām ar-Riḍā (ʿa) about Karbalāʾ, and the Imām (ʿa) cried so much that he gave Diabil a special shirt and said, "Diabil, I offer my ṣalāh and special prayers in this shirt; I have even performed my Ṣalātul Layl in this shirt. So, please keep this shirt, and inshāʾAllāh it will give you blessings."

The special clay (or dust) from the grave of Imām Ḥusayn (ʿa)

The last blessing that we should know about is the special clay of the grave of Imām Ḥusayn (ʿa). In the masājid, Islamic centers, or even in your homes, you will see that many of the turbah or mohr we do sajdah on during ṣalāh are made out of the clay of Karbalāʾ. It is very important that we respect all turbahs, especially those that are from Karbalāʾ.

Imām aṣ-Ṣādiq (ʿa) has told us that, "Whoever does sajdah on the turbah that is made from the clay of the grave of Imām Ḥusayn, Allah will give them great blessings and even take away some of the barriers between them and Allah." Therefore, doing sajdah to Allah (swt) by placing our forehead on the turbah has great blessings for us.

Even before ʿĀshūrāʾ took place, Imām ʿAlī was passing by Karbalāʾ on his travels. He stopped, picked up some of the sand, smelled it, and said, "O the sand of Karbalāʾ, you are so lucky, you have a blessing that Allah has placed on you. From here, people will come and they will become better people and reach Allah." So even the earth from Karbalāʾ is special!

We are sitting here today in this majlis, remembering Imām Ḥusayn (ʿa). Imagine how blessed we are, and imagine how many blessings we are getting just for sitting here today! In the Qurʾān, Allah (swt) says:

وَمَن يُعَظِّمْ شَعَائِرَ اللَّـهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

And whoever honors the symbols of Allah — indeed, it is from the piety of hearts. (22:32)

Remember, all of our actions are setting the stage. We have to do our part — we have to change, we have to learn about Imām Ḥusayn (ʿa) and the events of Karbalāʾ, and we have to make good choices so that Imām Ḥusayn (ʿa) can help us become closer to Allah (swt), inshāʾAllāh.

Muṣībah:

It's the first night of Muḥarram. Even though we're not in Karbalāʾ, our hearts are in Karbalāʾ, inshāʾAllāh. Imām aṣ-Ṣādiq (ʿa) says that if you can't go to Karbalāʾ to visit Imām Ḥusayn (ʿa), face the Qiblah and say 3 times, "Assalāmu ʿalayka yā Abā ʿAbdillāh – peace and blessing be upon you O Abā ʿAbdillāh." Another ḥadīth says go to a very high place and say with all your heart "Assalāmu ʿalayka yā Abā ʿAbdillāh."

There was a scholar who would always say "Assalāmu ʿalayka yā Abā ʿAbdillāh", at the end of his ṣalāh, after reciting the tasbīḥ. Someone asked him, "Why do you do this? Is this part of the prayer?" He replied, "No, it is not part of the prayer, but Imām Ḥusayn has given us so much. How can I not remember him? Even this ṣalāh that I have is from Imām Ḥusayn."

Tonight, we want to remember a very special martyr, who we can say was the first to sacrifice his life for Imām Ḥusayn (ʿa), because he was martyred before the martyrs of Karbalāʾ. Had he been in Karbalāʾ, he would have certainly been among the martyrs. I want to talk about the messenger of Imām Ḥusayn (ʿa), Muslim ibn ʿAqīl. Muslim was someone who was very special to Imām Ḥusayn (ʿa). When Imām Ḥusayn (ʿa) sent him to Kūfah, he sent along with him a letter, appointing him as his representative. He said in the letter, "I am sending to you one who is my brother, and cousin, and he

is the trusted one from my family." To be the trustee and representative of Imām Ḥusayn (ʿa) meant that Muslim was someone who had the same characteristics and values as Imām Ḥusayn (ʿa).

When Muslim ibn ʿAqīl entered Kūfah, thousands of people, some report 18,000, pledged their allegiance to him and promised to support him, but the tale is one of sadness. The tale is one of being tested. Brothers and sisters, when we are tested in our own lives, where do we fail? What if we were there? Those 18,000 were put under a lot of pressure. They were told, "If you follow Muslim, your reputation will be destroyed, we will take your property, we will put you in prison, and we may even kill you." Those who didn't have īmān, or faith, failed the test.

That same Muslim ibn ʿAqīl who entered with so many supporters lost all his support when Ibn Ziyād entered the city. We are told that the night before his martyrdom,.when Muslim led Maghrib prayer, there were only about 100 people behind him, and when he led ʿIshāʾ prayer, that number dropped to 10 people. Finally, Muslim was seen walking the streets of Kūfah alone. Just imagine this scene, brothers and sisters: the cousin of the Imām of the time walking the streets of the city with no one there to be with him. What a sad scene.

Eventually, he found the house of a lady named Tawʾah and asked for some water. She brought him water and saw that he didn't leave. She asked, "O stranger why don't you leave? You cannot be here on your own.

He explained, "I am a wanted man. Can you please give me a place to stay just tonight?" This woman had the love of the Ahlul Bayt (ʿa) in her heart. When she realized that this is Muslim ibn ʿAqīl, the representative of Imām Ḥusayn (ʿa), she let him stay. She offered him food, but he refused. He took the path of the shuhadāʾ of Karbalāʾ — just like they spent their last night on this earth worshiping Allah (swt), so did he.

In the morning, she said to him, "My master, you have not slept all night."

He replied "I was busy worshiping, but when I did sleep, I saw my uncle Amīrul Muʾminīn calling out to me, 'O Muslim, hurry and quickly come to us.' I know this is the last day of my life."

Soon, he heard the sounds of the approaching soldiers, coming to get him. He put on his battle gear, and prepared to fight. He fought so bravely, but it was one man against an entire army. They came up to him individually, in pairs, and in groups. He fought so bravely, but eventually had to surrender.

He was taken to the mansion of the governor, ʿIbn Ziyād, who was waiting for him. Muslim knew this was the end, but refused to bow or show weakness in front of him. He kept repeating dhikr of Allah (swt) and said, "O Allah, judge between us and these people who have deceived us! These are people who have lied to us and tricked us!"

These were the last moments of Muslim's life. Finally, they took him to the edge of the wall. One of the prison guards saw him crying. He said, "O Muslim, we thought you were brave! I never thought you would be crying in these moments."

Muslim responded to the guard, "Do not think I am crying for myself! I am crying because I am thinking about my master Ḥusayn and his family. I have seen what you have done to me, so I am

crying because of how he was forced to leave his home, and because I don't know what you are going to do to him!"

The last words of Muslim ibn ʿAqīl were his final salām to his master. He cried out, "Assalāmu ʿalayka yā Abā ʿAbdillāh!" This was a true soldier and follower of the Imām of his time. And what did they do to him? What kind of a show did they make of him? They dragged his body through Kūfah as an example to others.

When the news of Muslim's death reached Imām Ḥusayn (ʿa), the Imām was overcome by grief and made duʿāʾ. He said, "May Allah have mercy on Muslim." But he knew there was someone who would receive this news in a very difficult way. He made his way towards the women's tents and found his niece, the daughter of Muslim. He began to stroke her hair in a comforting way.

She said to him, "O my master, you are stroking my hair the way I see others stroke the heads of orphans — those who don't have parents. Are you telling me that something has happened to my father?"

Imām Ḥusayn (ʿa) replied, "O my dear one, know that I am now your father, my sister Zaynab is now your mother, and my sons are now your brothers. We are here for you now."

What a lucky girl she was to have the Imām of her time with her. But what about the children after ʿĀshūrāʾ? Who was there to stroke their heads lovingly? Who was there to care for them?

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 1: Majālis of Imām Ḥusayn (ʿa)

Objective: Students will learn about the lessons taught in majālis and how to note them down.

Today is the 1st of Muḥarram, and the beginning of the days of mourning for the martyrs of Karbalāʾ. For the next 10 nights, and over the next 2 months, we will gather to remember Imām Ḥusayn (ʿa) and the important lessons he taught us. When we hold these gatherings, they are called majālis.

Lady Zaynab held the first majlis to tell others what happened to Imām Ḥusayn (ʿa) and to spread the message of Karbalāʾ. We hold these majālis every year to remember the sacrifice of Imām Ḥusayn (ʿa). We also use this opportunity to learn about our Dīn and grow spiritually, so that we can make good choices and become closer to Allah (swt). Allah (swt) loves it when we hold majālis because He loved Imām Ḥusayn (ʿa) and wants us to remember him.

To make sure that we actually learn something and put it into practice, and to help us remember what we learned, we should take notes while we are attending a majlis. One day, Imām Ḥasan al-Mujtaba (ʿa) gathered his family and said, "You are children today, but will be the leaders of tomorrow. So, work hard to learn and gain knowledge. If you cannot remember what your teacher says in class, take notes, so you can review them whenever you need."[1] Today, we will be making our own Muḥarram notebooks.

1 ʿAllāmah Majlisī, *Biḥār al-Anwār,* Vol. 1, P. 110.

Muḥarram Notebooks

Suggested Ages: 5+

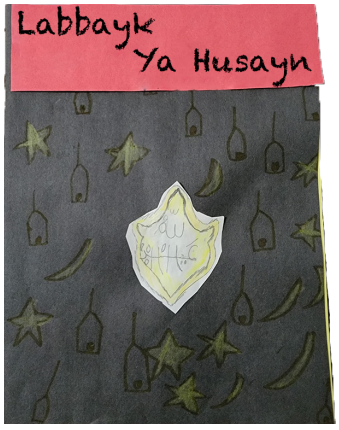
Time: 30 minutes

Materials:

- Notebook
- Pencils
- Crayons/colored pencils
- Markers

Procedure:

1. Decorate the cover of your book to remind you of Muḥarram and Imām Ḥusayn (ʿa). What are some things we can write on the cover?
2. Use pencils, crayons, markers, and any other materials to decorate the cover.
3. Be sure to take this notebook with you to any majālis you attend, and write down the things that you learned.



Speech 2: The Importance of Good Choices

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn about the importance of making good choices in order to become a true companion of the Imām (ʿaj).
- Children will learn what causes us to make bad choices, and how to avoid this.

Lecture Content:

Tonight is the second night of Muḥarram, and alḥamdulillāh, we have the tawfīq and are blessed to sit and learn from Imām Ḥusayn (ʿa) and the events that happened in Karbalāʾ.

One of the questions that comes to mind during these days is, "Why did the horrible events of Karbalāʾ happen?" Many of the people who fought against Imām Ḥusayn (ʿa) had lived during the time of the Noble Prophet (ṣ) and saw the love and respect that he had for his beloved grandson, Imām Ḥusayn (ʿa). The people of that time were also told by the Prophet (ṣ) that they should follow Imām ʿAlī (ʿa), and that they should stay with his family and follow the right path.

So, we have to ask ourselves, what would cause people to turn against the family of the Prophet (ṣ) like this? What kind of bad qualities did they have that caused them to stand up against Imām Ḥusayn (ʿa)? Why is it important for us to know this? You see, today, we are awaiting the arrival of Imām al-Mahdī (ʿaj), inshāʾAllāh may he come during our lifetime and we get to be his special helpers and friends. But to be among his special helpers, we have to make sure that we are trying our hardest to make the best choices. This will make our faith stronger and make us better friends and, most importantly, believers in the Imām (ʿaj). This means we need to stay away from bad choices that surround us everyday.

For example, let's say your parents want to take you to your friend's house, but on the way out, they hear on the radio that there is a big accident on a specific freeway. If there are two different freeways your parents can take, which one would they take? They would take the road that they know will get you there safely and with minimal disruption.

Another example is, if someone told you that the cake you want to eat is spoiled, would you still eat it? No, of course not, because you might get sick. Therefore, you can make the decision not to eat the cake, so you don't get sick, even though it might be your favorite cake.

Just like the foods we eat and the roads we travel on can become bad choices, our soul is put in the same position. We need to make good choices and keep our soul free from the effects of bad choices, because our soul can become sick as well. We have to be very careful.

Many Prophets came before us and there were people who did not listen to them. For example,

Prophet Mūsā (ʿa) warned the people not to follow the evil Pharaoh, but many of them still did not listen. Why not? Why didn't they make good choices?

Another example comes from Prophet Ṣāliḥ (ʿa). The people asked him to show them a miracle. They told him to have a pregnant camel come out of the mountain. Suddenly, the mountain split and a camel came from it, just like they asked. This was a miracle from Allah (swt), but some people still chose not to believe in Him and decided not to make good choices.

Tonight, we want to understand how to stay away from these bad qualities. We want to understand how to create a big red STOP sign, so that we stay away from that which will lead us to bad choices. We will discuss two important reasons to stay away from bad choices. Although there are many reasons, these two specific reasons were written by Imām Ḥusayn (ʿa) in a letter to his cousin and representative, Muslim ibn ʿAqīl.

The people of Kūfah had said that they would be there for Imām Ḥusayn (ʿa) and support him. They sent the Imām (ʿa) thousands of letters saying that they wanted to help the Imām (ʿa) defeat Yazīd. But in reality, their actions were contrary to their words. Most of them eventually abandoned Imām Ḥusayn (ʿa). Some of these same people even joined the army against Imām Ḥusayn (ʿa).

Imām Ḥusayn (ʿa) sent a letter to these people via Muslim ibn ʿAqīl. In this letter, Imām Ḥusayn (ʿa) wrote:

In the name of Allah, the All-Kind, the All-Merciful. From Ḥusayn ibn ʿAlī to the people who are muʾminīn (believers) and muslimīn (those who follow Islam).

1. *An Imām is someone who follows the book of Allah (swt)*
2. *An Imām makes sure that the people are following the rules of Allah (swt)*

One of the reasons people make bad choices is that they stop living in accordance with what the Qurʾān has placed before them and the teachings of their Imām (ʿa). Just as Allah (swt) has chosen the Prophets (ʿa), Allah (swt) has also chosen our Imāms (ʿa). But many do not follow the Imāms (ʿa) and the Qurʾān.

Sometimes, we know we should follow the Qurʾān and the Imāms (ʿa), but we end up loving the things around us or being so attached to them that it is hard for us to follow and obey the Imām (ʿa). And we know that for us to make good choices to get to Jannah and closer to Allah (swt), we must obey the Imāms (ʿa), even if it is hard for us.

One day, Manṣūr, the evil ʿAbbāsid caliph, planned to trick the 6th Imām (ʿa). He appointed a man named Ibn Muhājir to give out money to all the Sayyids (family of the Ahlul Bayt (ʿa)). He said to Ibn Muhājir, “Don’t tell them that I am giving this money, or else they won’t take it! Just say you are a Shīʿah of Khurāsān, and this pure money is for you, and then take a receipt from them that they received it.”

When Ibn Muhājir finished distributing the money and came back to Manṣūr, Manṣūr looked through the receipts and exclaimed, “Where is Imām aṣ-Ṣādiq’s receipt?!”

Ibn Muhājir said, “I am sorry, but we were unable to get his receipt.”

Manṣūr shouted, “Why not?! That was the main reason I sent you to do this job!!!”

He replied, “We went to the masjid, and the Imām was praying. Right after he was done, we approached him, and he said to us, ‘O, Muhājir, be afraid of Allah.’

“I said to him, ‘My name's not Muhājir. I am one of your Shīʿahs!’

“The Imām said, ‘You are lying. You came from Manṣūr, the caliph. The money you have is from him as well, and you cannot lie in front of me — I am the Imām. I have been appointed by Allah.’”

Ibn Muhājir said to Manṣūr, “I was so embarrassed that I got up and left immediately.”

When Manṣūr heard this, he began pacing. He was so upset, and he started mumbling, “Indeed, Jaʿfar, the son of Muḥammad, is someone who is spoken to by the angels, and he knows of the unseen.”

Even the most evil person, the caliph Manṣūr, knew that Imām aṣ-Ṣādiq (ʿa) was really an Imām and the leader chosen by Allah (swt), but because he loved so many other things, like being in charge, being powerful, and being the king, he followed his own desires, instead of what Allah (swt) wanted him to do. Therefore, because he adored the life of the dunyā, he did not listen to the Imām (ʿa).

The first thing we have to do to make good choices, is to be able to give priority to obeying Allah (swt) and His Imāms (ʿa). When it is ṣalāh time and I am playing my favorite game, I need to make a good choice. When I really want to eat something, but it is not ḥalāl, I have to make a good choice. When everyone else is not following the rules of Islam, and I have to, especially in school or after school or when I’m with friends, I have to make good choices.

During the time of Prophet Mūsā (ʿa), people showed the same attitude of giving importance to their own wishes instead of obeying Allah (swt). There is an āyah from the Qurʾān that tells us how they behaved. Allah (swt) says in Sūrah an-Naml, verse 14:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

And they rejected them, even though their [inner] selves were convinced, out of injustice and arrogance. (27:14)

You see, the people of his time knew he was a Prophet, but they refused to admit the truth and believe in him. Additionally, in Sūrah al-Baqarah, verse 46, Allah (swt) says that the unbelievers recognized who the Prophet was, just like they recognized who their own children were. Meaning, it was made very clear to them; they all knew that the Prophet Muḥammad (ṣ) was a Prophet from Allah (swt). So why didn’t they believe? It’s because they didn’t believe with their whole hearts; they believed only what their own desires wanted. Their desires and wishes controlled them.

Therefore, when we come back and think about the people of Kūfah, you can understand that they didn’t believe in their Imām (ʿa) with their full hearts. They knew who he was, they knew what he stood for, but their belief was not strong, and they were on the wrong path.

Today, as we wait for Imām al-Mahdī (ʿaj), we have to ask ourselves, “How can we make sure that we don’t go against what the Imām (ʿaj) wants?” First, we have to find out what Allah (swt) has made

wājib and ḥarām for us. Even if we are not bāligh, it's good to ask and find out. Second, we need to practice, practice, practice! We have to be kind to our parents, even if we feel like we have a right to be upset. We have to be kind to our siblings, even though we might find them annoying at times. We have to make decisions even when they are difficult, such as moving away from people who may be committing sins knowingly and without wanting to repent. We have to observe the Islamic dress code in front of non mahrams, even if it is hot or difficult, but we do it because we know that the reward comes from Allah (swt).

Finally, if we are able to learn and stick to those very special reminders that Imām Ḥusayn (ʿa) gave us, we can become much, much stronger and be ready for the arrival of our beloved Imām al-Mahdī (ʿaj), inshāʾAllāh!

Muṣībah:

Tonight is the second night of Muḥarram. According to history, the caravan of Imām Ḥusayn (ʿa) reached Karbalāʾ on the second day of Muḥarram. If you go back and look at the different places this caravan had been to, you will see that it had gone through a lot. It passed from city to city, and we can only imagine the state of those who were in this caravan — how much pain and suffering, and how much patience they showed along the way. How many people joined them, and then left them. How they left, hoping to join their followers in Kūfah, but realized that these same people turned against them.

They had finally landed in Karbalāʾ. What is Karbalāʾ? Karbalāʾ is a patch of desert land, where the sun shines very brightly, and it is very hot in the daytime. But it is also a special land. We are told that whenever the different Prophets (ʿa) would travel through this land, they would stop there. When the first Imām, Imām ʿAlī (ʿa), was journeying through this land, he made it a point to stop there. He knew that this place, above all places on this earth, was going to be the most special of places, where the holiest of blood would be spilt.

When Imām Ḥusayn (ʿa) and his caravan drew near the land of Karbalāʾ, he asked those around him, "What place is this?" He wanted to make a point. They told him, "This is known as Karbalāʾ, O the son of Rasūlullāh." Imām Ḥusayn (ʿa) then cried out, "I swear by Allah, that this is the land of karb and bala — difficulty and hardship. This is the place where we will face difficulty. This is the place where our blood will be spilt. And this is the place where our shrines will be built. O Allah, I ask for protection from karb and balāʾ — from difficulty and hardship."

What kind of balāʾ was Imām Ḥusayn (ʿa) referring to? What did he expect was going to happen in the upcoming days? We can only imagine the different thoughts and events running through the Imām's mind. The Imām (ʿa) commanded his camp to be set in the land of Karbalāʾ. He took out his sword and began to sharpen it, and as he did so, he cried out the following poetry:

Woe unto you, O world,

What a bad friend you are!

And how many mornings and nights did you have?

How many of your seekers have left this world,

But it is this world that is never content in taking someone else.

Every living one is treading a path.

How near is the promised time for journeying!

And the affairs are in the hands of the Majestic One.

When Imām Ḥusayn (ʿa) recited this line of poetry, there was someone listening to each and every word very carefully. Narrators report that as soon as the Imām (ʿa) finished reciting this poetry, Lady Zaynab came out of her tent and said, "O my brother, these words that you just said are words said by someone who is certain he is going to meet death. Is this the case?"

Imām Ḥusayn (ʿa) replied, "Yes, my dear sister."

Lady Zaynab could not contain herself. She began to weep. She knew that they had finally reached that place — they had arrived in the promised land. The other women in the tent came to know about this, and the air was filled with sadness. Umm Kulthum cried out, "Wa Muḥammada! Wa ʿAlīya! Wa Ummata!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 2: Faith and Trees

Objective: Students will learn how to strengthen their faith.

In order for a tree to have strong branches and a strong trunk, it needs strong roots. Similarly, a Muslim also needs strong roots to grow. Can you see the roots of a tree? No. Similarly, the roots of a Muslim are in their hearts, where you can't see them. Some important roots we must have are taqwā (God-consciousness), tawakkul (relying on Allah (swt)), and īmān (faith).

The trunk of a tree is what takes the nutrients and water from the roots and delivers it to the branches. As Muslims, wilāyah is the trunk that takes our piety and faith (roots) toward actions (branches). This means that we know, love, and follow the Noble Prophet (ṣ) and the Imāms (ʿa). As our leaders, they show us how to make good choices. With our strong roots, and with the guidance of the Ahlul Bayt (ʿa), we can make good choices and do those things that Allah (swt) has asked us to do. Praying ṣalāh, eating ḥalāl food, fasting in Shahr Ramaḍān, going for Ḥajj, and being kind to our parents are all examples of wājib actions. These are like the branches of a Muslim.

If we have these strong branches, then we will be able to develop beautiful, colorful leaves. These are like the mustaḥab actions that we can do. Helping others, giving charity, cleaning the masjid, and reciting duʿās are all excellent examples of mustaḥab actions we can do which make our tree beautiful!

These are all lessons that Imām Ḥusayn (ʿa) taught us. His faith and tawakkul were so strong, that he was able to stand against Yazīd, protect the truth, and save Islam! InshāʾAllāh we can all learn from this and strengthen ourselves so that we too can serve our Imām (ʿaj)! Today, we will be making our own trees as reminders for ourselves.

Tree of Faith

Suggested Ages: 5+

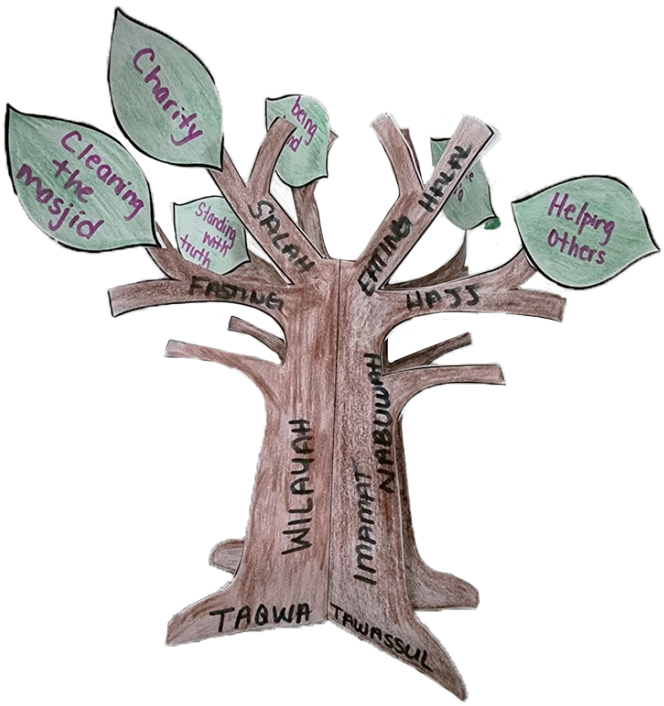
Time: 40 minutes

Materials:

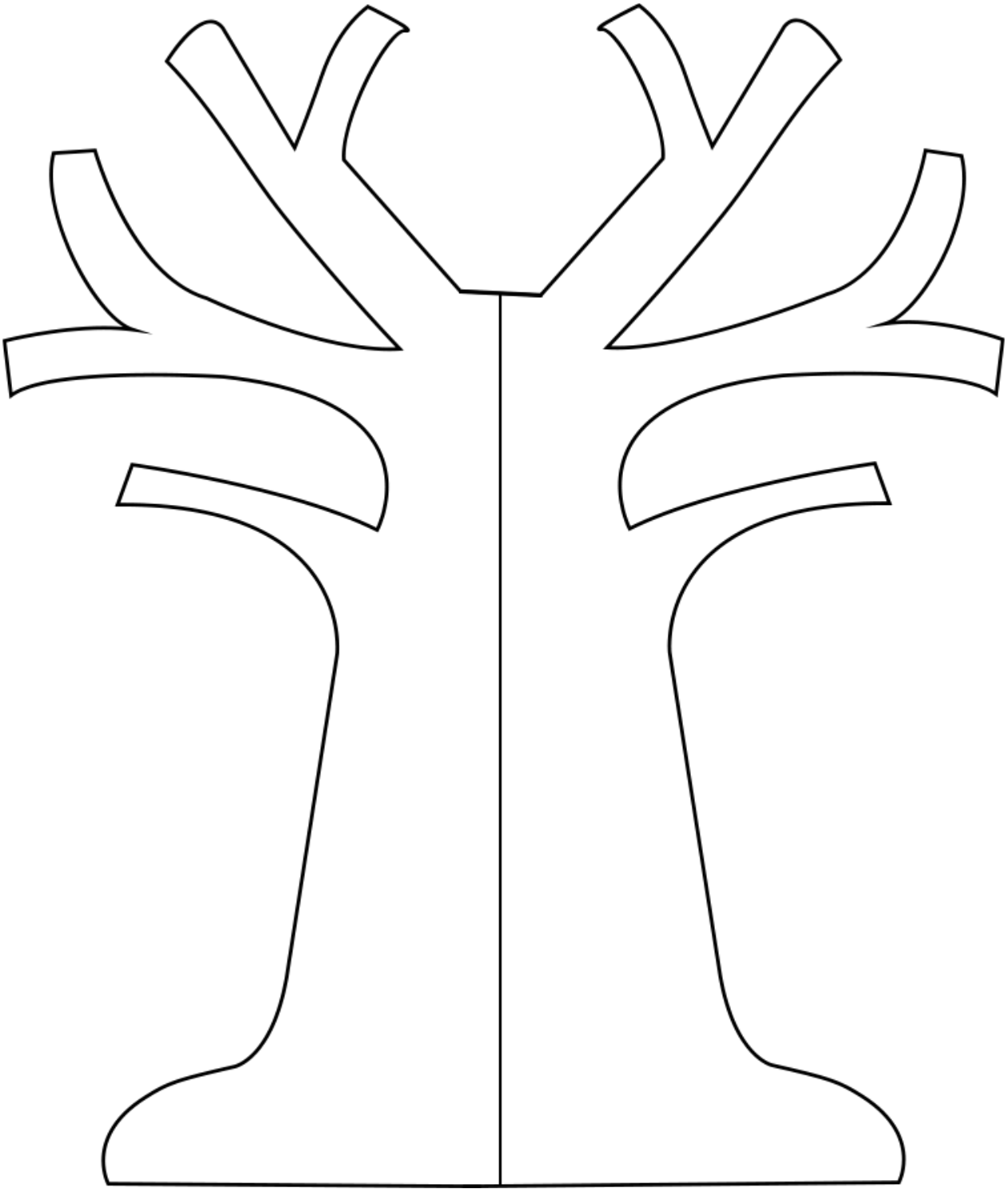
- Tree template 4x
- Brown cardstock
- Leaves template
- Crayons/colored pencils
- Markers
- Scissors
- Glue

Procedure:

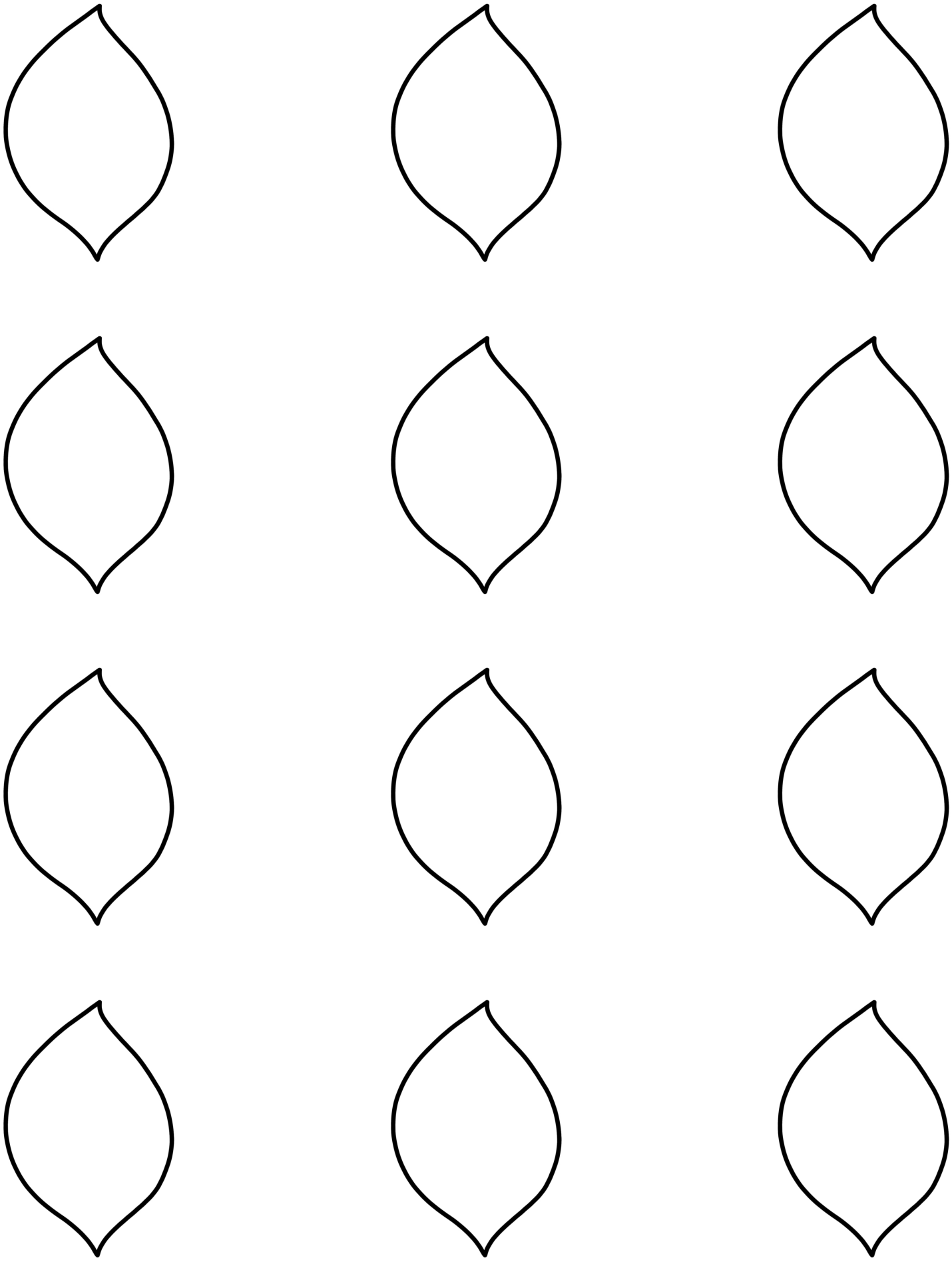
1. Print the tree template on the brown cardstock. You will need 4 trees total (optional: you can print them on regular white paper and color them brown).
2. Using markers, write the things that were discussed in the lesson on the roots, tree trunk, and branches.
3. Cut out the trees.
4. Fold each tree in half along the vertical line.
5. Glue two trees together along one half side, aligning them along the edges. Glue the other two trees the same way.
6. Now glue the first pair of trees to the second pair of trees, aligning them along the edges.
7. Now you need some leaves. Print out the leaves template. Color and decorate each leaf however you like.
8. Cut out the leaves. On each leaf, write the mustaḥab things discussed in the lesson.
9. Glue the leaves to the tree branches.



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 3: Following True Islam

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn about the importance of upholding the true teachings of Islam.
- Children will learn that we should follow Islam and its rules the way they were taught to us by the Imām (ʿa), not the way we want.

Lecture Content:

Tonight is the third night of Muḥarram. Last night, we spoke about what happened to some people during the time of Imām Ḥusayn (ʿa), who knew that he was the grandson of the Prophet (ṣ). They knew that the Prophet (ṣ) used to say, "Ḥasan and Ḥusayn are the leaders of the youth of Paradise."

The people also knew that the Prophet of Islam had announced that Imām ʿAlī (ʿa) would be the Imām after him, then Imām Ḥasan (ʿa), followed by Imām Ḥusayn (ʿa). So, what were the reasons that people went against Imām Ḥusayn (ʿa)? Remember, even the people of Kūfah who had sent the Imām thousands of letters turned on him. Why?

Last night, we said that it was because they didn't properly believe in and obey the Qurʾān and the Imām (ʿa), so they didn't follow the rightly guided to keep them on a safe path to Allah (swt). Even though many of them understood and knew the importance of Imāmah, they didn't have the love and obedience in their hearts to truly stay with our beloved Imām Ḥusayn (ʿa).

Knowing this, we begin to understand why on the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) kept repeating, "I am the son of Fāṭimah az-Zahrāʾ; I am the grandson of the Prophet of Allah; and I am the son of ʿAlī al-Murtaḍa."

He kept repeating these words because he wanted people to realize what they were doing and whom they were turning against. He wanted them to understand who was following and spreading the true message of Islam. The people who were going against Imām Ḥusayn (ʿa) were sleeping, so to speak, and he had to wake them up! He had to wake up their sleeping souls.

Sometimes when our souls are sleeping, we aren't seeing the whole picture. Let me give you an example which illustrates this point.

Imagine there was a chicken who was so focused on eating a worm that all he did was pay attention to it. Because he was so focused on the worm, he didn't notice that there was a cat nearby, who was staring at him with big eyes! The chicken was so focused on the worm, that he had no idea that the cat was getting ready to attack him at any moment.

Sometimes we are so focused on something that we aren't able to see anything else. It's like we are blind to everything except for the thing we are focused on.

Imām Ḥusayn (ʿa) knew this. He understood that the people had become so in love with this world and what it contains that they were blind to the truth and chose not to follow what Allah (swt) wanted them to do. They had forgotten what their true responsibility towards the Imām (ʿa) was. This is a good reminder to us, because we are waiting for Imām al-Mahdī (ʿaj), and we want to make sure we are doing everything that we are supposed to. We want to recognize the Imām (ʿaj) and obey him correctly, and not be like the ones who disobeyed Allah (swt) when they went against Imām Ḥusayn (ʿa).

We want to be Imām al-Mahdī's strongest supporters, inshāʾAllāh! Yesterday, when we discussed the letter from Imām Ḥusayn (ʿa) to his messenger Muslim ibn ʿAqīl, we learned that an Imām is appointed by Allah (swt), and that he has to rule according to the Qurʾān. Another item that the Imām (ʿa) mentioned was that an Imām is someone who has to make sure that the religion of Islam is being followed properly.

So, to make sure that we don't become like the people who will leave their Imām alone, let's discuss what the Imām (ʿa) meant by this. If we look at the people who fought against Imām Ḥusayn (ʿa) at that time, we will find that they were people who used to offer ṣalāh, attend the Jumuʿah prayer, go to the masjid often, eat ḥalāl food, and fast. Meaning, they used to do most of the wājib acts that were required of them. However, the way they used to do it was not how Allah (swt) wanted, but the way that they wanted. They didn't look for, or even research, the way Allah (swt) wanted them to. For example, during the time of Muʿāwiyah, he would tell the Muslims, "Pray, fast, and do good deeds." However, he or his people never explained the reasons why these actions should be done. They would even say to those around them that the Qurʾān should not be explained to anyone, and that no one needs to understand what the Qurʾān is saying.

One day, someone came up to Muʿāwiyah and asked, "What if someone wants to understand what is being said in the Qurʾān? We can't stop them from asking?"

Muʿāwiyah replied, "You are right. So, what we need to do is find people who can explain the rules and Qurʾān the way we want them to. This way, we can make sure that their Islam is not the true Islam, but rather, it is the Islam that we want them to follow."

These evil ideas from Muʿāwiyah created the wrong Islam, so people who thought they were following Islam correctly, actually were not. We all have to be very careful not to do this. In order to make sure we don't, here are a few things we need to really understand: we have to understand what Islam is and what we are supposed to do (wājib vs. ḥarām). This means we should be seeking knowledge from our learned scholars, those who have studied Islam at the Ḥawzah and have a thorough and proper understanding. We should not seek knowledge from people who just claim to know about Islam, people who present incorrect information and an incomplete version of Islam. We have to be careful NOT to listen to people who say things like "You don't have to wear ḥijāb," "It's okay if your hair is showing," "It's okay to listen to music from the most popular bands and singers, as long it's not during adhān time," or even something as wrong as "You don't have to be kind to your parents once you are old enough to make your own decisions."

People who try to lead you away from the truth can never be the true scholars of Islam. We have to be careful about the people we choose to provide us with Islamic knowledge. We need to think twice

about listening to them if they begin to say things like, "Oh, Sayyidah Fāṭimah (ʿa) and Imām Ḥusayn (ʿa) lived so long ago, they can't be your role models. You need to choose someone who is here with us now."

We know that this is not true! All our Imāms (ʿa) were leaders not just for the time that they were alive, but even today! The values that they had and taught — honesty, kindness, modesty, and obedience to Allah (swt) — are characteristics that will never get old; they will remain until the Day of Judgment. So, we have to make sure that we are careful and do not begin forming our own view of what Islam is supposed to be. We must listen to the true scholars, who teach us Islam as it is, as taught to them by the Prophet (ṣ) and his Ahlul Bayt (ʿa).

Whenever something difficult would take place in Imām Jaʿfar aṣ-Ṣādiq's life, he would say, "O Allah, please don't make my trial or my hardship in the practice of my religion." What the Imām (ʿa) meant by this is that we may be strong during hardships in this world, like maybe not having enough money or not getting a good grade, but we should pray to Allah (swt) to not let us have a hard time practicing the religion. That we should not disrespect our parents or miss ṣalāh; to make us strong in these areas.

We have to look at what we do every day and think about how we feel. Do you feel more sad if you accidentally missed your ṣalāh or do you feel more sad if you didn't get a perfect grade on your test? Do you feel happier when you do something to make Allah (swt) happy or when you do something that you enjoyed for a few moments, but is ḥarām? We always have to do our best to make Islam and Allah (swt) more important, because this will help us stay away from the wrongdoers, and more importantly, help us not to *become* the wrongdoers. We also have to do our best and ask for forgiveness if we do something wrong.

Right now, social media and devices have caused a lot of challenges, so this may be the first place to start. We should be careful about what we see and hear because our eyes and ears are gateways to our hearts and souls. Sometimes people are not careful of what they post on social media. If they have a bad habit, rather than trying to get rid of that habit, they publicize it by posting it on the internet. For example, if someone who listens to ḥarām music shares the music they listen to on the internet with others,they are encouraging people to partake in behaviors that are not acceptable in Islam. They would not only have to face the consequences of their own sins, but also the sins they encouraged others to perform.

If we find ourselves trying to find pleasure from others, we should seek help from Allah (swt). We all have to work really hard and follow all the beautiful ways of life that Allah (swt) has taught us. If we continue on a path chosen by us, and only us, our souls will become like those of the people who were against Imām Ḥusayn (ʿa), who chose to follow only what their hearts desired.

This is not an easy task. When the second verse of Sūrah al-ʿAnkabūt came down, it stated "Do humans think that they will be left alone after saying 'We believe' and that they will not be tested?"

As soon as Imām ʿAlī (ʿa) heard this verse, he went to the Prophet (ṣ) and asked, "O Prophet of Allah, when will this test come?"

The Prophet (ṣ) replied, "This test will come after I have died. Right now, as I am alive, people are following true Islam and not making up their own understanding of Islam. After I die, things will become confusing, and people will begin to do this."

In another ḥadīth, our Imām (ʿa) tells us, "There will come a time when humans will become servants of the dunyā, and the religion of Islam will just be something that hangs off their tongues."

This means that people will just be talking about religion without acting upon it. Also, when it comes to the decision of choosing *their* world or the religion, they will choose *their* world, not the religion.

An important thing for us to understand is that one of the main reasons people fought against Imām Ḥusayn (ʿa) was because they did not follow the true Islam and began making up their own version of Islam. Today, we have to be careful when doing our wājibāt. For example, if we are going to do ḥijāb, we must be careful to follow it the way it was intended to be followed, not in the way that it is followed by the terms of *this* world. Learn from the knowledgeable scholars, ask questions to those who have studied, and do your best to follow that which pleases Allah (swt). This includes learning the proper way to pray, fast, speak to our parents, etc. This way, we are true and ready to uphold the truth that Imām Ḥusayn (ʿa) died saving, and are prepared to serve as true soldiers of Imām al-Mahdī (ʿaj).

Muṣībah:

There is a ḥadīth from Imām aṣ-Ṣādiq (ʿa) where he talks about the rewards of somebody who sheds a tear for Imām Ḥusayn (ʿa) in the hereafter. He says, "Somebody who sheds one tear for Imām Ḥusayn [in this world] will not be shedding tears on the Day of Judgment, and they will be making Sayyidah Fāṭimah very happy. Furthermore, on the Day of Judgment, that person will be in a special gathering in the company of Imām Ḥusayn. There will be a cry that tells them and everyone else with them, 'enter into paradise,' but they will refuse to go, because they'll be busy with Imām Ḥusayn. Heaven will be a secondary prize at that point. The heavenly creatures that have been created for them in paradise will come out and call them, but they'll ignore them, because they'll be busy with their Imām and master, Imām Ḥusayn. That will be a gathering of so much happiness that they won't even raise their heads to look at those heavenly creatures that are calling them."

This crying for Imām Ḥusayn (ʿa) is a blessing for us. These tears carry a heavy reward. Tonight, we cry and remember two very dear and special companions of Imām Ḥusayn (ʿa). These were two individuals who played a very special role in Karbalāʾ due to their great age, taqwā, and knowledge. Their names were Ḥabīb ibn Maẓāhir and Muslim ibn ʿAwsaja.

Muslim ibn ʿAwsaja was actually a companion of our Prophet (ṣ) — that's how old he was. He was well-known for so many things, such as reciting the Qurʾān, his detachment from the dunyā, and his courage and bravery in battle. They would tell stories about Muslim in war. There was one story about a battle he participated in, in which the Muslims were attacked. Even before they could get their ranks ready, Muslim ibn ʿAwsaja stood on his own, ready to defend the Muslims, and managed to take down six of the enemy soldiers. He was a very brave and valiant companion.

The other special companion was a dear friend of Imām Ḥusayn (ʿa), Ḥabīb ibn Maẓāhir, who was

also very well known. Ḥabīb was among the special companions who had access to the special teachings of the Ahlul Bayt (ʿa) — those teachings which others did not have the capacity to bear.

Ḥabīb had a very deep connection to Imām Ḥusayn (ʿa). He signed the first letter inviting Imām Ḥusayn (ʿa) to Kūfah. When he realized that the Kūfans had turned their back on the Imām (ʿa), he and Muslim ibn ʿAwsaja decided to make their way to Karbalāʾ no matter what. Others saw that Kūfah was surrounded and thought if they tried to escape, they would be caught and imprisoned, or even killed. But Ḥabīb and Muslim knew that this was something they must do no matter what. They said, "We must join and defend our master Imām Ḥusayn."

Perhaps it was the case that the Imām (ʿa) was longing for their company. Some say that it was as if the Imām (ʿa) had left a flag that he was waiting for Ḥabīb to carry. We can only imagine when these two companions joined the army, how happy the rest must have been, especially the women, that Ḥabīb and Muslim were with them.

On the 9th of Muḥarram, Ḥabīb asked Imām Ḥusayn (ʿa), "O my master, will you give me permission to go to a nearby tribe called the Banū Asad. They have many young people. I'm sure if I talk to them, they will join us." The Imām (ʿa) granted him permission, so he went and talked to them and actually managed to convince them. There were about 90 young people who agreed to join and made their way towards Imām Ḥusayn (ʿa).

However, when ʿUmar ibn Saʿd found out what Ḥabīb had done, he sent 400 people to block their way, and Ḥabīb ended up coming back alone.

Imagine, Ḥabīb returning to his master all alone. Maybe he wondered to himself, "Will my Imām be disappointed? I said I would bring people, but I wasn't successful." But what did Imām Ḥusayn (ʿa) say when he heard what happened? "*Lā ḥawla wa-lā quwwata ʾillā billāhil ʿaliyyil ʿaẓīm*." (There is no power nor strength except by Allah, the Exalted, the Magnificent). Look at the status of Ḥabīb. When he was reminded of the power of Allah (swt) in this universe, he felt better, and any sort of fear or embarrassment went away.

On the day of ʿĀshūrāʾ, Muslim ibn ʿAwsaja asked permission from his master Imām Ḥusayn (ʿa) to defend him. He fought bravely, despite his old age. But after fighting against such a large army, the weakness and his wounds overcame him. He fell to the ground, but he was not alone. Imām Ḥusayn (ʿa) ran to the side of his old friend and cried out, "May Allah have mercy on you, O Muslim!"

His dear friend, Ḥabīb, rushed to his side. He bent down near him. Muslim was breathing his last breaths. Ḥabīb said, "O Muslim, it is very difficult for me to bear your loss, but be happy, because you'll be entering paradise. Just tell me one thing, is there anything I can do for you my dear friend?" With his last breaths, Muslim pointed to Imām Ḥusayn (ʿa) and told Ḥabīb, "O Ḥabīb, my only wish is concerning him. Fight in his way until you, too, are killed!"

Ḥabīb took the place of Muslim and defended Imām Ḥusayn (ʿa). He called out, 'I am Ḥabīb, the son of Maẓāhir. We are more purified than you. We will come to the aid of the best of people'.

He fought so bravely, but Ḥabīb was an old man as well. Eventually, they surrounded him, one hit him from the front and one from the back, knocking him to the ground. He tried to stand, but one

of the soldiers raised his sword. He was so greedy, this man. He knew that the more heads he could collect, the more rewards he would receive from Yazīd.

This man rushed back to Kūfah with the spoils of war on his saddle, dangling from the side. According to some narrations, as he headed to the palace of Kūfah, he realized he was not alone. There was a young boy following him wherever he went.

He asked the young boy, “Why are you following me?”

The boy replied, “You see that head dangling from your saddle? That is the head of my father, Ḥabīb ibn Maẓāhir. Can you please give me the head of my father?”

The soldier said, “If I give you this head, then I won’t have anything to give to Ibn Ziyād and earn my reward.”

Look at the attachment of this young boy to the head of his father. Now, imagine the women and children of the Ahlul Bayt (ʿa) in the court of Yazīd when they saw what happened to the beloved head of their Imām Ḥusayn (ʿa).

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 3: Our Guides

Objective: Students will learn about turning to the Imāms (ʿa) as our guides for success in this world and in the hereafter.

Just like we need a compass to show us which is the correct way to get somewhere, we also need guides to show us the correct way to get to Allah (swt). In the Qurʾān, Allah (swt) says, "(Muḥammad), you are only a warner. For every nation there is a guide."[1] When asked about the meaning of this verse, Imām Mūsā al-Kāẓim (ʿa) said, "at all times, there is a guide from us who guides people to the teachings of the Noble Prophet (ṣ). Of the guides who possess Divine authority after the Noble Prophet (ṣ) is Amīrul Muʾminīn (ʾa) and his successors one after the other."

From this verse and ḥadīth, we can see that the Imāms (ʿa) are our guides in this world. They show us how to make good choices and do those actions that will make Allah (swt) happy and help us get to Jannah. On the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) was the guide for the Muslims. Unfortunately, instead of following his guidance, they killed him! It's important that we do not follow those who were against Imām Ḥusayn (ʿa). We should know who our guide is and follow him. So who is our guide today?

We are blessed to have Imām al-Mahdī (ʿaj) as our guide! Even though we cannot see him, he is always present and guiding us to make good choices and become closer to Allah (swt). Today, we are going to make a craft that will show us how our Imām (ʿaj) is like a light that shows us the way to Allah (swt).

1 Noble Qurʾān, Sūrah ar-Raʿd (13), Verse 7.

Flashlight Craft

Suggested Ages: 5+

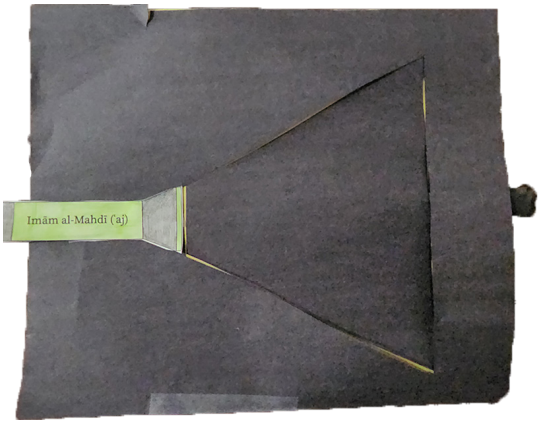
Time: 40 minutes

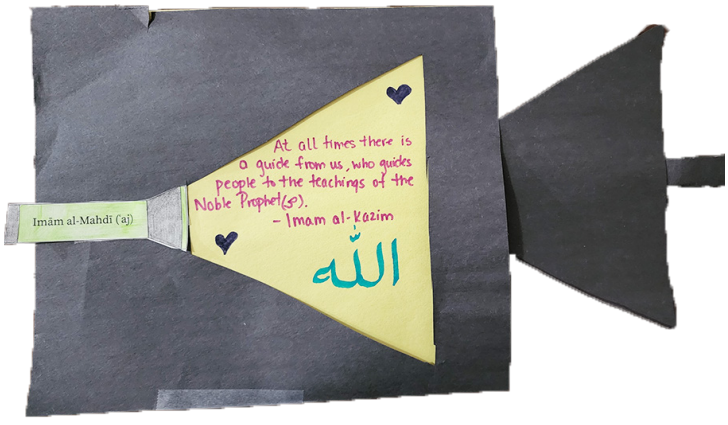
Materials:

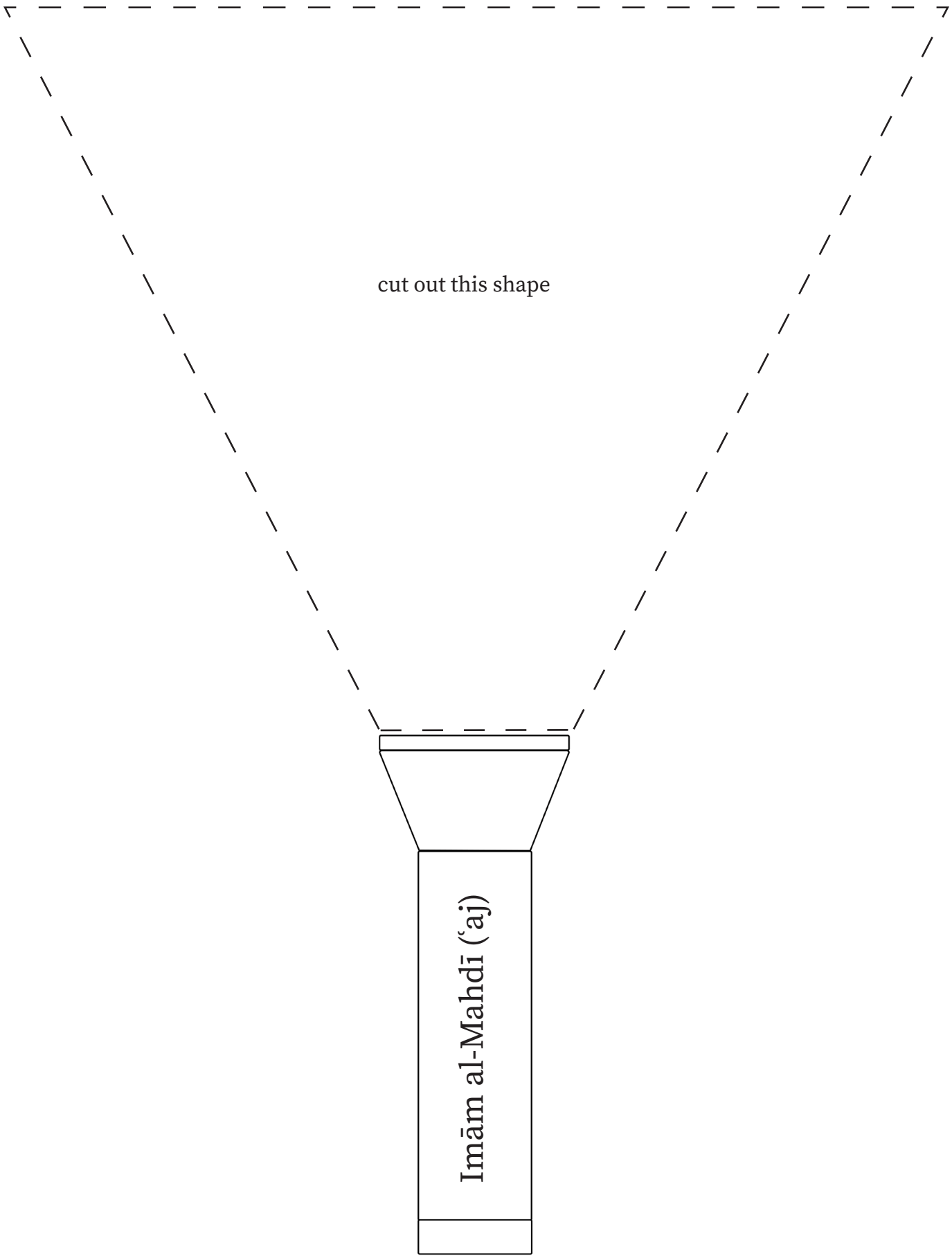
- Flashlight template (2 pages)
- Yellow paper
- Crayons/colored pencils
- Markers
- Scissors
- Glue/tape

Procedure:

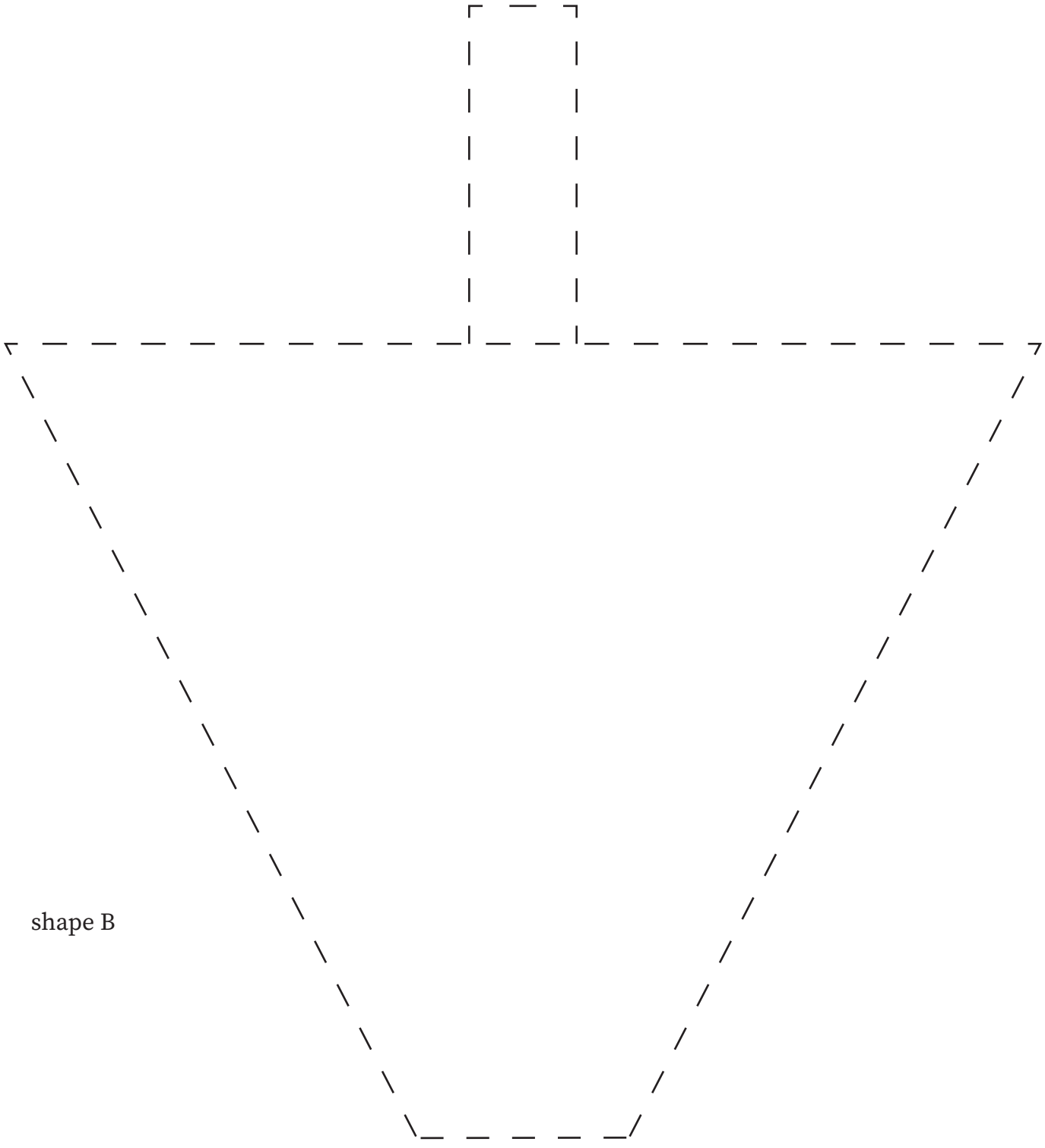
1. Cut out the shape on the first template page where it says “cut out this shape.” **Do not** cut the white space around the shape.
2. Color the flashlight however you like. Color the space around the flashlight black.
3. Glue the page with the flashlight onto the yellow paper, making sure that the flashlight is on the left side. Only glue the top, left, and bottom edges of the page, keeping the right side of the page unglued.
4. Color and decorate the yellow space. This will be the light shining from the flashlight. You can write the ḥadīth in the lesson or write about Imām al-Mahdī (ʿaj).
5. On the second template page, color shape B black. Cut it out by cutting all along the dotted lines.
6. Slide the black shape B through the open slit of the first template to cover the light. When you want to turn your flashlight “on” pull the tab to slide the black shape out.




Imām al-Mahdī (ʿaj)
At all times there is a guide from us, who guides people to the teachings of the Noble Prophet(ﷺ).
- Imam al-Kazim
الله


cut out this shape
Imām al-Mahdī (ʿaj)

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK



shape B

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 4: True Success

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn the true definition of success, as defined by Islam (through the Qurʾān and Ahlul Bayt (ʿa).
- Children will learn that we can be successful by performing actions that bring us closer to Allah (swt).

Lecture Content:

Tonight is the 4th night of Muḥarram. Before we begin with the topic for tonight, I want to share a story of one of our great scholars, who dedicated his life to serving the cause of Imām Ḥusayn (ʿa), Sayyid ʿAlī Qāḍīi Ṭabāṭabāʾī . Sayyid Qāḍī was a great follower of Allah (swt) and the Ahlul Bayt (ʿa). He was the teacher of some of our greatest ʿulamāʾ, like ʿAllāmah Ṭabāṭabāʾī and Āyatullāh Bahjat. When we look at his life, we see that what made him so successful was his devotion towards Imām Ḥusayn (ʿa). He used to tell the people to not let a week pass by without having a majlis of Imām Ḥusayn (ʿa) in their homes, even if it was only 2-3 people and that this tradition should be kept alive. He also encouraged the people to especially participate in majālis during the 10 days of Muḥarram. He would tell his students that if anyone wanted to achieve any success in becoming closer to Allah (swt), it was not possible without the special attention and help of Imām Ḥusayn (ʿa).

They say that his love for Imām Ḥusayn (ʿa) was so great, that he would have majālis in his home. Of course, people would remove their shoes before entering. While people were busy after the majlis having tea and catching up with each other, he would secretly sneak outside to where the shoes were. Now, imagine, this was a great, old scholar. He would use his ʻabā to wipe the shoes of the mourners of Abā ʿAbdillāh and then turn them around, so that people could easily put them on as they exit.

When someone saw him doing this, he said, "O Sayyid, you are an old man, a great scholar! Why don't you let somebody else do this?"

He said, "No, I want to show Allah that in my heart, I am truly a follower of Imām Ḥusayn."

In this speech, I would like to speak about a special line from Ziyārat ʿĀshūrāʾ. Now, we try to recite Ziyārat ʿĀshūrāʾ often in Muḥarram, at least on the Day of ʿĀshūrāʾ, and at other times as well. It's a special ziyārah that has many beautiful concepts and teachings in it. In the ziyārah, after we say salām to Imām Ḥusayn (ʿa), and distance ourselves from those who oppressed him, we make a duʿāʾ. It's a short, but very special duʿāʾ:

اَللَّهُمَّ اْجعَلْنِى عِنْدَكَ وَجِيهاً بِاْلْحُسَيْنِ عَلَيْهِ اْلسَّلاَمُ فِى اْلدُّنْيَا وَاْلآخِرَةِ

O Allah, make me someone who you consider to be special and respected, through Ḥusayn (ʿa), in this world and the hereafter.

What a beautiful duʿāʾ! We are asking Allah (swt) to make us *wajīh,* or special and respected in His eyes. In order for us to understand this word *wajīh,* think of this example. Imagine the king of a land. This king has many subjects whom he rules over, but there are a few people in the kingdom who are special. They get special attention from the king. He has special meetings with them. He makes them examples for the rest of the kingdom. These are the people who are special and respected in the kingdom. In this duʿāʾ, we are saying, "O Allah, make me special and respected by you, but let this happen through Imām Ḥusayn (ʿa)."

What I'd like to talk about tonight is this concept of being respected and successful. We're living in a society that has its own definition of what it means to be successful. The majority of people do not believe in God, or even if they do, it doesn't really affect their lives. So their definition of success is one that has nothing to do with God.

InshāʾAllāh you all are working very hard in school, and pretty soon, you'll be entering college and university, and thinking about a career. When you go out into the real world, and start working towards your career, there's a lot of pressure out there to be "successful." What do they mean by "success?" According to this world, success is making it big. It means having lots of money and fame. If you make it big, you're successful. But if you don't make it big, you're not considered to be successful. You might be just average, or in some cases considered as a failure.

Islam, on the other hand, gives us a different definition of success, as seen in this line of Ziyārat ʿĀshūrāʾ. What is this definition? Let me tell you a story that will help us understand.

One day, Prophet Ibrāhīm (ʿa) was looking in the mirror and saw that after living in this world for many years, his hair had turned gray. He had lived through his childhood, his youth, and adulthood. For most people, when they see gray hair, they feel sad. They think now that they are getting old, the happy days of their life are over, and they only have a little bit of time left in this world. But what did Prophet Ibrāhīm (ʿa) say when he saw gray hair?

He said "All praise belongs to Allah, the Lord of the worlds, who has caused me to reach this age, and I have not even for a moment disobeyed him." He wasn't sad at all. No, instead, he was very happy! Why? Because he looked at his life and saw that he had been very successful. For him, the definition of being successful was that he hadn't disobeyed Allah (swt) for even a moment. This is what made him so happy. This was his definition of success.

Prophet Muḥammad (ṣ) has said, "When Allah sees a young person busy worshiping Him, he praises this person to the angels. He says, 'Look at My servant! Most people are busy in this world chasing things that are ḥarām, but this is someone who has left what is ḥarām for My sake.'"

From these stories and from this line of Ziyārat ʿĀshūrāʾ, we can see that Islam gives a very clear definition of success: it's living a life in obedience to Allah (swt), and doing what is going to bring us closer to Him. But sometimes, when we are out in the real world, we are more worried about what other people will think, not what Allah (swt) will think. We have to be very careful of this.

There is an example of someone in Karbalāʾ who thought he was being successful by turning against Imām Ḥusayn (ʿa). His name was ʿUmar ibn Saʿd, and he was the commander of Yazīd's army. The

problem was that he wasn't thinking of the *real* definition of success — he was using the worldly meaning of success.

Yazīd's governor, Ibn Ziyād, had promised ʿUmar that if he was able to keep Imām Ḥusayn (ʿa) from Kūfah, he would become the governor of Rey, which at that time was the capital of Persia and a very important city. The governor of Rey would have a lot of power and a lot of wealth. ʿUmar had a choice - was he going to choose "success" in this dunyā by becoming the governor of Rey, or was he going to choose real success by joining Imām Ḥusayn (ʿa) and making Allah (swt) happy?

Now that we've defined what *true* success is — becoming closer to Allah (swt) and doing those things that please Him — the question is, how do we get success in this dunyā? How do we become those who are *wajīh*? Whenever someone wants to become successful, they always choose a role model whose path and example they can follow. Well, we have the best examples! The Ahlul Bayt (ʿa) have given us so much advice and so many practical tips on *how* we can become successful in this dunyā and the hereafter.

In Nahj al-Balāghah, Imām ʿAlī (ʿa) gives us the key to success, to becoming *wajīh* or considered by Allah (swt) to be special. He says that in order to truly be successful, we need to do what we do in this world for the sake of what comes after it and for the sake of Allah (swt). We should always keep the hereafter in mind when we make our decisions, and realize that the choices we make have consequences. One day, the results of all of our choices and actions will be presented to us. Someone who always does things while keeping in mind the hereafter will be *wajīh* and special with Allah (swt). Whatever this person needs from the dunyā comes to him or her. They get both the dunyā and the ākhirah. They become a king of both the world and the hereafter. That person gains standing in front of Allah (swt). Allah (swt) does not hold back from them anything they ask for.

Let's understand what Imām ʿAlī (ʿa) is saying. He's not saying to stay at home all day on the prayer mat, praying to Allah (swt). No. We need to go to school and study hard. If it is our responsibility to do so, eventually we might need to get a job, work, and fulfill our responsibilities towards others. But we need to do so for the sake of the hereafter, not just for this world. We need to work hard, but have the right intention. We need to think about what we are working for. Is it just to gain a bunch of money? Or are we working to fulfill our responsibility with Allah (swt)? It should be the second reason. When we work hard for this reason, we are being successful, and Allah (swt) will provide us with whatever we need.

One time, the Prophet (ṣ) was returning from a battle. As he entered the city, the Muslims who had stayed behind were very happy that the Prophet (ṣ) had returned. They all lined up to welcome him. One elderly man by the name of Saʿd walked up to the Prophet (ṣ) and shook his hand. The Prophet (ṣ) shook the man's hand and found that it was very rough. He asked the man, "O Saʿd, how come your hand is so rough?" He replied, "Ya Rasūlullāh, for years and years, I've worked hard in my field, and I've used rope to build wells. I've been doing this every day, so as a result, my hands have become hard like this." Rasūlullāh (ṣ) asked, "Why is it that you're doing this?" He said, "I'm doing this so I can provide for my family." Rasūlullāh (ṣ) bent down and kissed Saʿd's hands. This was the type of work that the Prophet (ṣ) appreciated — working hard to support his family and make Allah (swt) happy. He was fulfilling his responsibility, so he was successful.

The Ahlul Bayt (ʿa) lived a life of success. Every action they did was successful! And this might surprise you, but they were not poor. The Imāms (ʿa) worked hard and actually had quite a bit of money, but they would share and give away their money. At one point Imām ʿAlī (ʿa) could have fed the entire city with his wealth! But he, like all the other Imāms (ʿa), gave away everything they had. They knew how to work in this dunyā, but they had the right intention! They would work hard for the sake of Allah (swt), they would worship Him in the best way they could, and Allah (swt) took care of them.

What does it mean to study and work in this world but to keep in mind the hereafter? Let's pretend you want to be a doctor. That's a great occupation to have! Doctors have the opportunity to serve Allah (swt) in one of the best ways - by helping others! But, you have to make sure your intention is correct. Are you becoming a doctor because you want to gain a lot of money? Or is it because you want to become closer to Allah (swt) by helping and serving others?

Or, let's say there's a talented student who has been gifted by Allah (swt). This student barely needs to study for any exam, and without trying they always do well on homework, projects, quizzes, and tests. Now suppose that during their spare time, they never try to learn and instead waste all of their time on things which are not productive. Because they are talented, they feel arrogant towards others and don't treat them kindly. They don't show respect to their parents and other family members, and are not thankful for Allah's blessings. They don't care too much about learning how to pray properly, and don't give much importance to praying on time.

Now take another student who is not so gifted naturally. But he tries hard, is humble and pleasant towards others, thankful for Allah's blessings and eager to worship Him. As a result of his efforts, Allah (swt) gives him more blessings, and he is able to steadily improve his grades, even though at the end of the year, his class rank is not as high as the previous student.

Now the first student might be successful from the perspective of getting good grades and being at the top of his class. But from the Islamic perspective, his success might actually be the cause of his downfall! That's because his talents have made him arrogant, ungrateful, and mean. If he doesn't do *tawbah* and reform, he might get more and more "worldly" success but he is definitely not taking the path of becoming *wajīh* or regarded in a special way by Allah (swt).

So, you see, we should all try our hardest to be successful — not by the standards set by the society around us, but rather by trying hard in all parts of our lives, in what we learn, the way we act and treat others, and the choices that we make. We ask Allah (swt) to give us that knowledge that will help us to get closer to Him in this dunyā, and we pray that He helps us all to be successful in this world and the hereafter.

Muṣībah:

On this 4th night of Muḥarram, let us spend some time discussing one of the companions of Imām Ḥusayn (ʿa). Before we talk about him, I would like to mention that the companions of Imām Ḥusayn (ʿa) were extraordinary people. It's not that they just happened to be in the right place at the right time - NO!. These companions were people who lived their lives remembering Allah (swt) and working on improving and perfecting themselves to the point that they earned the honor of being with Imām Ḥusayn (ʿa).

One of these companions was someone named Burayr ibn ʿAbdur Raḥmān al-Anṣārī. Burayr was a great companion of Abā ʿAbdillāh and a shahīd of Karbalāʾ, but perhaps one that we don't talk about enough. Burayr was well-known in the city of Kūfah and came from a very well-respected family. He was not only a famous *qārī*, or reciter of the Qurʾān, but also a teacher of the Qurʾān. He would sit at the masjid and teach people how to recite and the meaning of the verses of the Qurʾān.

When Burayr heard that Imām Ḥusayn (ʿa) had been forced to leave Medina and had gone to Mecca, he left Kūfah and went to Mecca to meet the Imām (ʿa), and stayed with him until the end. On the 2nd of Muḥarram, when they reached Karbalāʾ, Burayr renewed his promise and pledge of allegiance to the Imām (ʿa). He said "O son of Rasūlullāh, Allah has gifted us with this opportunity to fight with you! Even if our limbs are cut off defending you, we are willing to sacrifice ourselves and receive the intercession of your grandfather on the Day of Judgment."

You see, for someone who is a servant of Allah (swt), to know what their responsibility is and to have that being presented to them is the greatest pleasure, even if that means sacrificing everything.

On the day of ʿĀshūrāʾ, leading up to the battle, the Imām (ʿa) didn't want to just go and fight the enemy. He wanted to first try to *guide* them by presenting the truth and show them what they're doing is wrong. So, at one time, Imām Ḥusayn (ʿa) asked Burayr to go talk to the enemy. What an honor to be chosen by the Imām (ʿa) to represent him and go and talk to them!

Burayr addressed the army and told them, "You are about to kill the son of Rasūlullāh! Is this the reward that you are going to give to the Prophet?" He was referring to the verse of the Qurʾān where Allah tells the Prophet (ṣ), "Say (O Muḥammad): I do not ask of you any reward for it except love for my near relatives" (42:23).

Instead of listening, they said, "No, we're not even going to give Imām Ḥusayn (ʿa) water — the same water that the animals drink from!"

One by one, Imām Ḥusayn (ʿa) gave his companions permission to fight. Burayr was invited by the enemy army to fight them, and he did so bravely, but at one point he was ambushed. Somebody wanted to attack him, but he saw that it was Burayr and said to the others, "Don't you see that this is Burayr — the one who taught us Qurʾān?!" But there was a man there named Kaʿb, and he didn't care because he'd reached such a low point. Even the Qurʾān didn't matter to him anymore. Bloodthirsty and ruthless, he hurled his spear towards Burayr, striking him on his back. Once it made contact, he jumped on him with his sword, and he was the one to make Burayr a shahīd. He was proud of what he had done to this teacher of the Qurʾān and noble companion of the grandson of Rasūlullāh (ṣ)!

But when Kaʿb eventually came home to his family after the war, everyone was disgusted by his actions, because Burayr was famous and respected among people for his knowledge and his character. His wife told him, "You attacked the son of Fāṭimah and killed one of the best qārī?! What a horrible thing you have done! I swear by God that I will never talk to you again!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 4: I Saw Nothing but Beauty

Objective: Students will learn about the sermon of Lady Zaynab.

Imagine you were present on the day of ʿĀshūrāʾ, and you saw all of the horrible things that happened. You saw your family members being killed, the thirsty children who were refused water, and the tents set on fire. You saw the Imām (ʿa) being killed. Imagine you saw all these things, and then, someone asked you, "How would you describe what you saw in Karbala?" What would your answer be?

Lady Zaynab, the sister of Imām Ḥusayn (ʿa), was there in Karbalāʾ and she saw many horrible and difficult things. However, when the evil ruler Yazīd asked her to describe what she saw in Karbalāʾ, do you know what she said? She said something astounding: "I saw nothing but beauty!" This shows us that despite all the tragedies they faced, Lady Zaynab saw the beauty of Allah's greater plan.

As Muslims, even during hard times and difficulties, like when we are having a bad day, we should still be content with what is happening. This doesn't mean that we can't be sad, but just that we should be patient and understand that what is happening is a test from Allah (swt). Whatever test we are going through is actually a way for us to get closer to Allah (swt) and make our faith stronger. Lady Zaynab understood this; she knew that what happened in Karbalāʾ was a test for the Ahlul Bayt (ʿa), and it was from this test that Islam would be saved.

Scene of ʿĀshūrāʾ

Suggested Ages: 5+

Time: 40 minutes

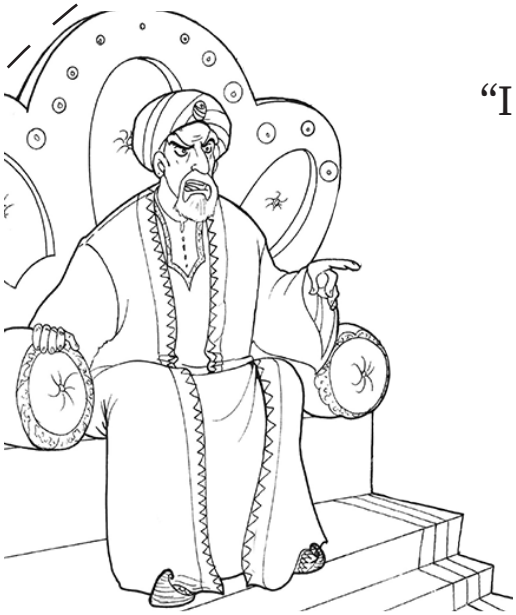
Materials:

- Template
- Cardstock
- Crayons/colored pencils
- Scissors
- A paper fastener

Procedure:

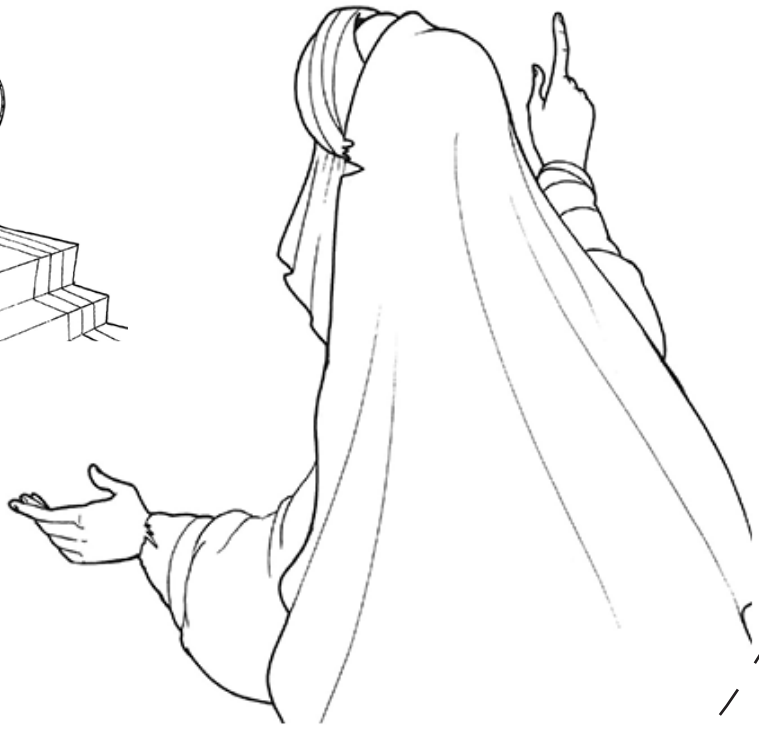
1. Print the template on cardstock.
2. Color and decorate the template however you like.
3. Cut out each circle by cutting along the outer dotted edge.
4. Cut the second circle in half by cutting along the dotted line in the middle.
5. Carefully poke a hole through the small dots on each half circle and on the first circle.
6. Place the two half circles on top of the first circle, lining them up at the holes.
7. Attach the paper fastener to connect all of the pieces together.
8. You should be able to open and close the two half circles to reveal the image on the solid circle.

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

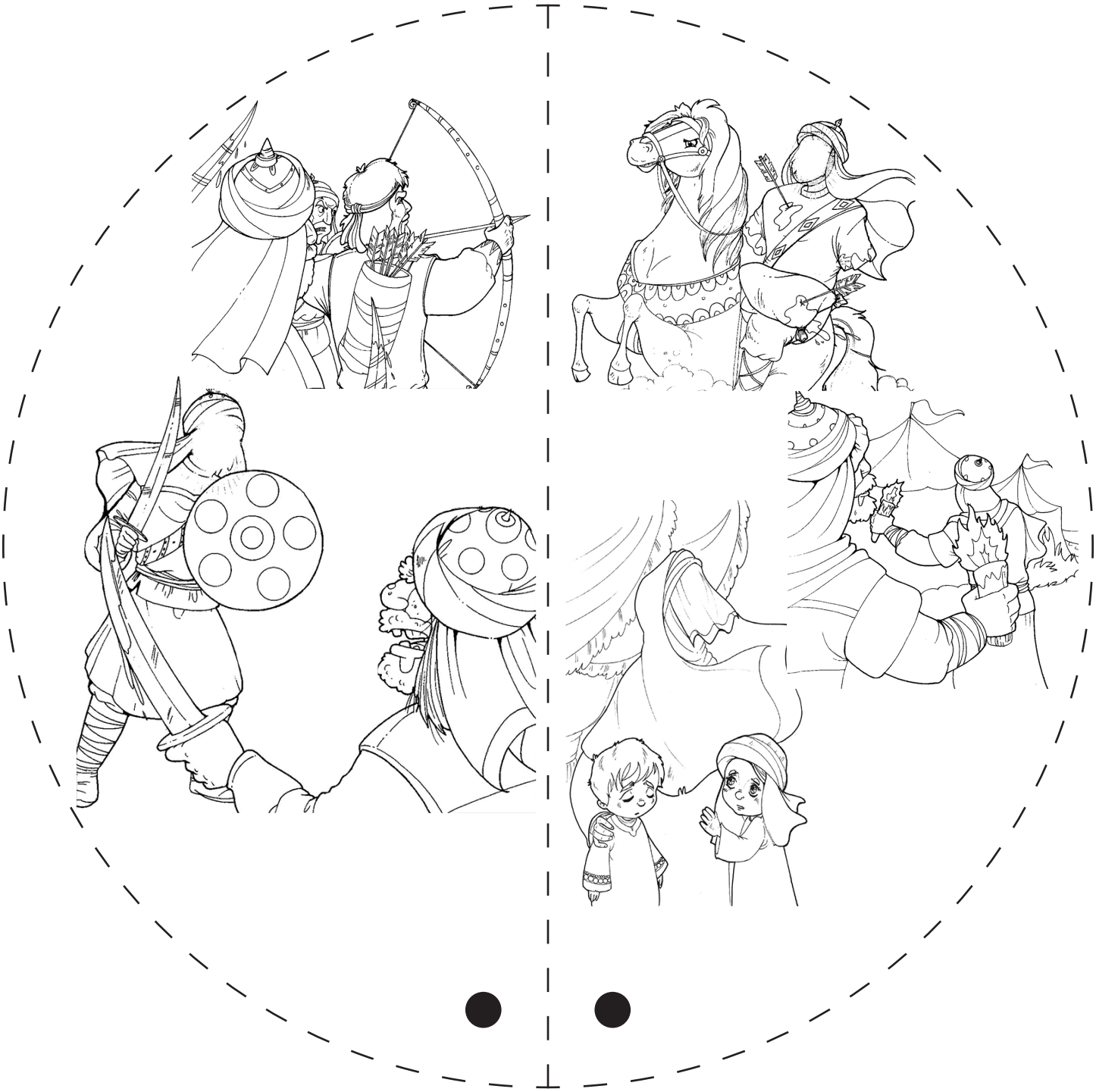


“I saw nothing but beauty.”

-Sayyidah Zaynab (ʿa)



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 5: Qualities of a Shīʿah

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn that there is a difference between a lover and a follower of the Ahlul Bayt (ʿa).
- Children will learn some of the characteristics that we should embody and uphold as the Shīʿahs of Imām ʿAlī (ʿa).

Lecture Content:

Tonight is the fifth night of Muḥarram. We thank Allah (swt) for giving us the tawfīq to spend another night in His remembrance and having the honor of mourning for our beloved Imām Ḥusayn (ʿa). Tonight, we're going to discuss some of the qualities that a Shīʿah, a true follower, of Imām Ḥusayn (ʿa) should have. We have many ḥadīth that tell us how people used to go to the Imāms and say, "O Imām, we are your true Shīʿah." For example, one group of people came to Imām ar-Riḍā (ʿa) and said, "O Imām ar-Riḍā, we are your Shīʿah." The Imām (ʿa) corrected them and said, "No, you are not our Shīʿahs; you are our *muḥḥib* — you like us and love us, but a Shīʿah is a person who follows the path of the Ahlul Bayt and obeys them, and who acts like the Ahlul Bayt."

That's why we have these two words: *muḥḥib*, someone who loves the Imāms (ʿa), and Shīʿah, someone who follows them. We need to try to be both. Love alone is not enough. If we just love our mothers and we don't listen to them, that's not true love. If you always show your mother and father love and respect and tell them you love them, but when they ask you to do something, you don't do it, that love is incomplete. Love needs to be side by side with following that person, of course, as long as it's Islamically okay. When our mom asks us to clean our room or set the table, we are showing our love by listening to her and following her.

These days and nights, we are learning about the events of Karbalāʾ and the lessons from Karbalāʾ. One of the lessons we need to learn is how to become better followers of the Ahlul Bayt (ʿa) — better Shīʿahs. I would like to present to you a ḥadīth by Imām ʿAlī (ʿa) where he discusses some of the qualities of the Shīʿahs of the Ahlul Bayt (ʿa). This ḥadīth has 7 parts to it:

شيعتنا المتباذلون فى ولايتنا ۞ المتحابون فى مودتنا ۞ المتزاورون فى إحياء أمرنا ۞ الذين إذا غضبوا لم يظلموا ۞ وإن رضوا لم يسرفوا ۞ بركة على من جاوروا ۞ سلم لمن خالطوا

The first characteristic: شيعتنا المتباذلون في ولايتنا

The first characteristic Imām ʿAlī (ʿa) says is "Our Shīʿahs give and sacrifice for the sake of our wilāyah (meaning for the sake of following the Ahlul Bayt (a))." When a Shīʿah has to make a choice between something they have to do for the Ahlul Bayt (ʿa) and something they would like to do for themselves, they choose to do what makes the Imām (ʿa) happy, even if that means giving up a lot and sacrificing.

When they see someone in need and they can help that person, they do so, and they feel a special responsibility towards the followers of the Ahlul Bayt (ʿa).

We have lots of stories in history that show that true Shīʿahs have to sacrifice. Hārūn ar-Rashīd, the evil leader during the time of Imām ar-Riḍā (ʿa), had a son named Qāsim. Of course, if you are the son of the king, you live in his palace and have many luxuries and physical blessings. But Qāsim, unlike his father, loved the Ahlul Bayt (ʿa) and was a Shīʿah. So he left his father's kingdom and went to a place called Baṣrah. There, he looked for a job and started working in the lowest position he could find. He would say, "My love for the Ahlul Bayt is so great that I don't want to eat the food that comes from my father's court because of his enmity to the Ahlul Bayt." He gave up all the glamor and luxury of being the king's son to live a life that wasn't mixed with the hate of the Ahlul Bayt (ʿa).

The second characteristic: المتحابون في مودتنا

The second characteristic of a Shīʿah is they become friends with each other, and they choose to become friends with those who also love the Ahlul Bayt (ʿa). One of the criteria they have for choosing friends is that those people should love and follow the Ahlul Bayt (ʿa) too. Remember, there's a difference between friends and the people that we have to be around. When we go to school, or play sports, there are people we have to be around. We have to be kind and respectful to all the people around us. But when we pick our friends, and in particular our close friends, we should pick those people who love the Ahlul Bayt (ʿa) and help us to get closer to Allah (swt). Sometimes we forget that, and want to be friends with those who are popular for other reasons, or have the latest electronic device, or who always are up to date with the latest fashion, but we should remember that Imām ʿAlī (ʿa) says to pick friends who also love the Ahlul Bayt (ʿa). This is because we know these types of friends have the same values as us and will encourage us to make good choices. For example, they might remind us to pray on time when we are at their house. They will also help us stay away from those bad choices, like eating ḥarām food or watching shows that we should not be watching. And they will help encourage us to be the best we can.

The third characteristic: المتزاورون في أحياء أمرنا

The third characteristic that Imām ʿAlī (ʿa) tells us is that Shīʿahs go and visit each other. In Islam, there's so much emphasis on sitting and meeting and hanging out with each other. But, Imām ʿAlī (ʿa) tells us there is more to it than just hanging out. When the Shīʿahs and friends get together, they do so with the purpose of أحيا أمرنا (*iḥyā ʾamrinā*) — they bring alive our teachings. They don't just sit and waste time talking about useless things. They talk and discuss about how they can become better people; they discuss ḥadīth and different teachings the Ahlul Bayt (ʿa) have taught us. For example, they may get together and make time to play in the masjid or center, but they also listen to speeches that are given by learned scholars. They might also have fun while doing cool projects together, like planting trees, cleaning schools, or making kits for the homeless.

Imām aṣ-Ṣādiq (ʿa) says, "One day, I was walking with my father, Imām al-Bāqir, and we came to the masjid. There was a group of Shīʿahs who were talking and hanging out and having a good conversation. My father said, 'I swear by Allah, I love these kinds of gatherings. From these gatherings, a beautiful perfume goes up to the heavens, making it smell beautiful.'"

So you see, it's important for us to spend time together and have these conversations. Alḥamdulillāh, some of us are blessed to have Islamic centers and schools where there are a lot of kids our age to be friends with. But what about when there aren't? We live in a country where the majority is non-Muslim. Let me tell you a very interesting story. There was a man who moved to a country where there weren't many believers. One day, he came to visit Imām aṣ-Ṣādiq (ʿa) and said, "I miss you so much. When I was here, I could come see you, and there were so many believers I could talk to and spend time with."

The Imām (ʿa) gave a beautiful reply. He said, "You, a person in that community that doesn't have any believers, are like an entire society, an entire ummah. But you have two responsibilities. First, remember and practice our teachings. Second, invite people towards us and our teachings."

For us here, where we live with many non-Muslims, it's especially important that through our words, our akhlāq, and our behavior, we teach people. We can tell them that in Islam, we are taught to be respectful to each other and we're taught to respect our family. Through our behavior, by always doing the right thing, we can show people what Islam teaches us. For example, if someone is asking you to do something bad, like take something that doesn't belong to you, cheat on a test, or make fun of another classmate, you can tell them that this is something that you are not supposed to do in Islam.

The fourth characteristic: الذين إذا غضبوا لم يظلموا

The next characteristic is that when our Shīʿahs become angry, they don't act out and do something bad. There's a beautiful story that shows this. One day, Imām ʿAlī (ʿa) was walking, and he saw a servant who was crying. He asked what was wrong. She told him, "My master asked me to go buy dates, so I did. When I came back, he told me that these dates are bad quality and I should go back and return them. When I went to return them, the storekeeper said that he won't take them back. So now, I don't know what to do. My master is going to be so upset!"

Imām ʿAlī (ʿa) got up and took the bag and they walked to the store owner. Imām ʿAlī (ʿa) said to the storekeeper, "These dates are not good, and this girl is just a middleman. Her master is not happy with these dates; please take them back." This store owner didn't know that he was talking to Imām ʿAlī (ʿa). He put his hand on Imām ʿAlī's chest and pushed him back. When the other people in the market saw this, they said to him, "Don't you know this is Imām ʿAlī?! He is the lion of Allah!"

When the date-seller realized what he had done, he said, "I'm so sorry! I didn't know! Please forgive me." Imām ʿAlī (ʿa) said, "Okay, I forgive you, but I have a condition. My condition is that you need to fix yourself. You can't have this kind of behavior and these kinds of actions. If you do this, then I'm okay with you and forgive you."

So when you get angry, don't react badly. Sometimes, at home, we get angry with our family members, or at school or at gatherings at centers and masjids, we get mad at our friends. It's important to ask who is in charge, our anger or ourselves? We have to remind ourselves that our Imām (ʿa) says a Shīʿah is someone who does not act badly when they're angry. They don't let their anger control them.

The fifth characteristic: وإن رضوا لم يسرفوا

The 5th characteristic is that when they're happy, they do not waste nor exceed the limits. This is very important. Sometimes, when we have parties or we have people over, or we want to have some kind of celebration, we buy too much or spend too much, and too much of it goes to waste. We have to be careful and remember that we cannot waste. Why does the Imām (ʿa) say not to waste when we're happy? Because sometimes when we're happy, we're so busy that we forget to be God-conscious and cautious, and we forget that wasting is ḥarām. We forget that there are so many people who are poor and needy, and we are wasting. Another type of waste is taking more than we need and eating more than we should. So if we're at a gathering and there are cookies, and we take more than we should, even if we eat them all, it's still a kind of waste. Yet another type of waste is when we waste *ourselves* by not using the potential that Allah (swt) put in us to reach perfection, and instead make ourselves busy with unimportant things.

The sixth characteristic: بركة على من جاوروا

The 6th characteristic is that the Shīʿahs are nice to their neighbors and a source of blessings for them. It's very important that as Muslims, we're nice to our neighbors. When you're leaving your house and you see them, you should wave and say hi. You can talk to your parents about making something for your neighbors when it's the month of Ramaḍān or Eid, and showing them about Islam. Every neighbor that we show our good akhlāq to through our actions will tell their friends, and soon, people will realize what a beautiful religion we have.

The seventh characteristic: سلم لمن خالطوا

The last characteristic is when they are with other people, they act with such great akhlāq. Whoever you work with, whether in a group at school, or when standing in line at a store, or going to someone's house with your parents, the way you act with them should make them say "Wow!" We have ḥadīth from our Imāms (ʿa) that say when you're in a place, be our gem, our jewel. When people see you, they should say, "Wow, where do you get these great manners from? Who do you follow? What religion do you follow?" Without even learning about Islam, they should see the beautiful akhlāq we have.

So, remember, if we want to be a true Shīʿah of Imām Ḥusayn (ʿa), we have to show we love the Ahlul Bayt (ʿa) by following them. During these ten nights, we are spending time and leaving our regular routines to come to the masjid, wearing black clothes, crying for Imām Ḥusayn (ʿa), learning and showing we want to become Shīʿah of Imām Ḥusayn (ʿa) and we want to become better people. Let's take these lessons we learn and apply them to our lives, so that we can actually see these changes and become the true Shīʿah, inshāʾAllāh.

Muṣībah:

Let us take our hearts and souls to the sands of Karbalāʾ, hundreds of years ago, on the night of the 9th of Muḥarram. Imām Ḥusayn (ʿa) called his companions into a tent and said, "The enemy doesn't want to kill anyone except me. Save yourselves tonight, and leave! After killing me, they won't come after you. May Allah have mercy on you! Save yourselves…I free you of the pledge you made to support me. Go!"

Imām Ḥusayn (ʿa) gave them a chance to save their lives, to escape and return to the their families. He even blew out the candles, so they could leave without being seen or embarrassed. But did any of his true companions choose to leave? No. They didn't even hesitate for a second.

One companion stood up and said, "How can we leave you?! I swear by Allah that even if I am killed and then brought back to life, and then killed again, and burnt, and my ashes are scattered around, and this happens seventy times, even then I will never leave you!"

Imām Ḥusayn (ʿa) said, "Surely, I do not know companions more faithful and better than my companions."

The men and women who were gathered in Karbalāʾ were with the Imām (ʿa) both in body and spirit. Each of them knew that Imām Ḥusayn (ʿa) was not just the leader of this religion; he was, in reality, religion itself. And to leave him alone is to leave the message of Allah (swt) itself.

Soon, the night began to hum, like the sound of buzzing bees, as all those in Imām Ḥusayn's (ʿa) camp busied themselves in prayer. For many of them, this was the last night they will spend on earth. And there was no greater act in their eyes than spending each moment talking to their creator. The night passed in this way, until dawn of the 10th day of Muḥarram — ʿĀshūrāʾ.

In Yazīd's camp, the soldiers prepared for battle. One of the commanders named Ḥurr began to listen to those around him. What was it he heard? They were planning on killing Imām Ḥusayn (ʿa)?

As if Ḥurr had called him with his thoughts, Imām Ḥusayn (ʿa) stepped onto the plain, as powerful as a lion. He raised his hand and called, "Is there none who will help us in the name of Allah? Is there none who will defend the family of the Prophet?"

Imām Ḥusayn's words were like an earthquake that was dividing the world before Ḥurr's very eyes. It was like he was standing at the edge of a cliff. In front of him, there was a deep drop and crashing waves. Behind him, there was a ship that would carry him safely across — and this ship was Imām Ḥusayn (ʿa). The truth which Ḥurr had been blind to before had now become clear. Now, he must choose. Would he ignore Imām Ḥusayn's call? Would he continue to fight on the side of falsehood, knowing that this army is stronger and larger? Would he stay on Yazīd's side where he would not die; where gold and power waited for him after the battle was over?

Or would he cross over to the side of truth, knowing that Imām Ḥusayn's army was smaller and would be defeated in only a few hours? Knowing that no wealth or power awaited him at the end, only death? Knowing that he would lose everything he had worked his entire life for, only to be killed in a few moments?

Ḥurr knew which choice to make. On one side, it seemed like there was victory, but that victory was only in this world, and it would only last for a few years. On the other side, it seemed like there was defeat, but it was a true victory; it was the pleasure of Allah (swt), which would last forever.

He said to himself, "I find myself between Heaven and Hell. And by Allah, I will not choose anything over Paradise, even if I am cut into pieces and burnt." Immediately, he mounted his horse and rode towards Imām Ḥusayn's camp, his hands on his head like a prisoner, crying the words of his heart, "O

Allah! I am running towards You, so accept me, for I have put fear into the hearts of Your friends and the children of the Prophet's grandson."

When Ḥurr approached Imām Ḥusayn (ʿa), the shame was almost too much to bear. "Forgive me, O grandson of the Prophet! I am the one who stopped you…and forced you to come to this land, Forgive me…" Imām Ḥusayn (ʿa) smiled and opened his arms, "I forgive you, Ḥurr. May Allah accept your tawbah and repentance."

Ḥurr took permission from the Imām (ʿa) and then rushed towards the battlefield to face the army which he had just been a member of a few moments ago. But now, he was as different from them as the night from the day. Because unlike them, when he was faced with truth, he did not choose to look away.

He fought with the strength of a thousand men, but there were so many of them and only one of him. When his body was finally covered in wounds, he kneeled on the ground and cried, "Assalāmu ʿalayka yā Sayyidi! Peace be upon you, O my Master! Accept my final farewell!"

Imām Ḥusayn (ʿa) heard his call and ran to the battlefield, kneeling beside Ḥurr's broken body. He knew that the sacrifice of this man, who was with him physically for a short amount of time, but was a true companion of his spirit forever, would stand as a lesson for all time.

At some point in our lives, each of us will stand in the same position that Ḥurr did. On one hand, we will be tempted to do something that makes us happy, even though we know it's wrong. We might want to watch something we shouldn't or be friends with people who are a bad influence on us. Or maybe we will struggle with doing something that Allah (swt) has asked us to do because we worry what others might think of us. But then, we will be reminded of the example of Ḥurr, which will remind us to make the right choice — the good choice that will make Allah (swt) and our Imām (ʿaj) happy. We will look at Ḥurr and remember that it does not matter what anyone else thinks of us, only what Allah (swt) thinks about us. And if He is pleased with us, then we will find success, not just in this world, but also in the next.

Imām Ḥusayn (ʿa) gently wiped the blood from Ḥurr's face and whispered, "You are indeed Ḥurr (free), as your mother named you. You are free both in this world and the Hereafter." The skies of Karbalāʾ watched as the soul of Ḥurr rose to the next world and was greeted by Prophet Muḥammad (ṣ). InshāʾAllāh the Prophet (ṣ) may one day await all of us if we are brave enough to choose to be amongst the companions of Imām Ḥusayn (ʿa).

If we are brave enough to choose to be like Ḥurr.

If we are brave enough to choose to be free.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 5: Follower of the Imām (ʿaj)

Objective: Students will learn the characteristics we should have to be a follower of the Imām of our time (ʿaj).

One duʿāʾ that we repeatedly pray is for us to be amongst the special helpers of our Imām (ʿaj), inshāʾAllāh! However, there are some characteristics we must develop, in order to be part of this very special group.

We must always make good choices and do those things that Allah (swt) and the Imām (ʿaj) have asked us to do. We have to behave in a way that makes our Imām (ʿaj) happy. We learned how during the time of Imām Ḥusayn (ʿa), people made bad choices and didn't listen to him, and instead fought against him. Inshāʾ Allāh we can learn from this and not make the same mistake as those people. What qualities do you think the Imām (ʿaj) is looking for in his followers? Some qualities include kindness, modesty, respect, responsibility, and piety.

When we have these qualities, we show that we are truly waiting for him and are eager to be among his special helpers. What are some other actions we can do, while we are waiting for the Imām (ʿaj) to return, that will make him happy? We can pray for his reappearance, learn more about him, and say salām to him at least once a day.

Today, we are going to make, well, ourselves. But not just our regular old selves. We are going to make ourselves as a true follower of the Imām (ʿaj), with the right characteristics, inshāʾAllāh!

Follower of the Imām Craft

Suggested Ages: 5+

Time: 40 minutes

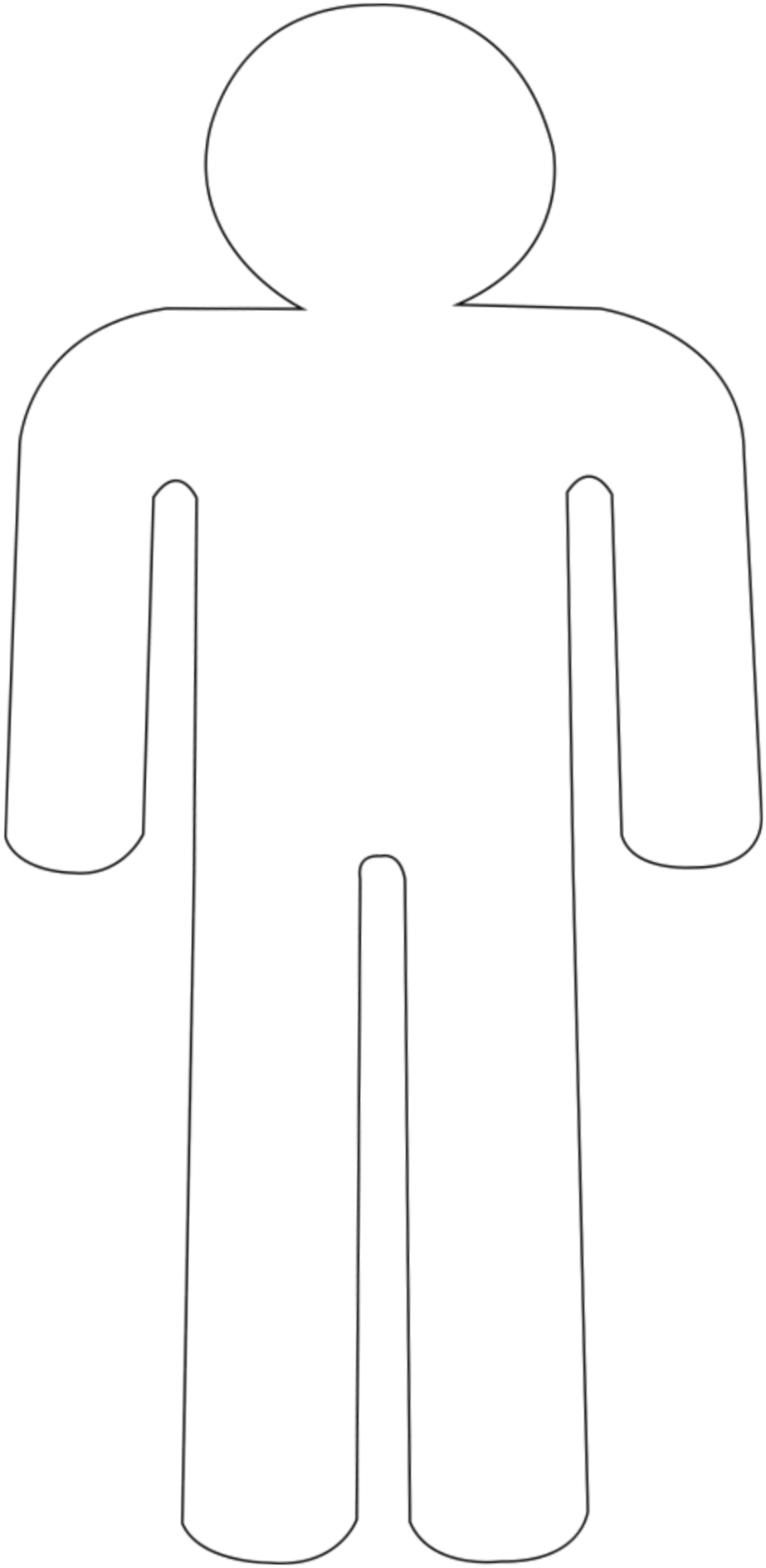
Materials:

- Person template
- Crayons/colored pencils
- Markers
- Scissors

Procedure:

1. Cut out the person from the template.
2. On one side, draw yourself, a follower of the Imām (ʿaj). Think about how you should dress as a follower of the Imām (ʿaj).
3. Then, on the other side, write down the traits you should have to be a true follower of the Imām (ʿaj).

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 6: Actively Awaiting the Ẓuhūr

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn that we are blessed to be living in the time of *ghaybah,* but also have responsibilities towards our Imām (ʿaj).
- Children will learn that waiting for the Imām (ʿaj) means to actively await him by performing actions that will please Allah (swt), and thus, hasten his *ẓuhūr*.

Lecture Content:

Alḥamdulillāh, we thank Allah (swt) for allowing us to come together once more to remember our dear Imām Ḥusayn (ʿa) and the important messages he has taught us. We are all sitting here because we love Imām Ḥusayn (ʿa) and recognize that he is one of our Imāms and guides. Unfortunately, during the time of Imām Ḥusayn (ʿa), many people did not recognize that he was the Imām (ʿa) of their time or follow his guidance. We pray that Allah (swt) protects us from making the same mistake. In order to do this, we need to recognize and always be aware of who the Imām of our time is. We all know that we are living in the time of Imām al-Mahdī (ʿaj), but do we realize the importance of this?

We are living in a very special time. We are living in the time of the *ghaybah,* or occultation, where we cannot physically see our Imām (ʿaj). I know this is a very difficult time for all of us, but I want to share with you a story that might make you feel a little bit better.

One day, Abū Khālid, a companion of Imām as-Sajjād (ʿa), asked the Imām (ʿa) to name all the Imāms for him. Imām as-Sajjād (ʿa) went through the Imāms and listed them one by one. When he got to the last Imām, Imām al-Mahdī (ʿaj), Imām as-Sajjād (ʿa) said, "O Abū Khālid! Surely, the people who live during the *ghaybah* and are awaiting the *ẓuhūr* [of the Imām] are better than the people of any other time!"

So you see, we are blessed! Alḥamdulillāh, we have been given such a great honor to be alive during the *ghaybah*. But the Imām (ʿa) didn't just say those people who are alive during this time, but also who are waiting for the ẓuhūr. Tonight, we want to talk about what it actually means to be waiting for the *ẓuhūr,* or reappearance, of our beloved Imām (ʿaj).

There are two types of waiting. The first type is called passive waiting. This is when you are waiting for something to happen, but you are not doing anything about it. For example, you might be waiting for dinner time because you are hungry. Rather than helping your mom with dinner, you just sit and watch TV until dinner is ready. This is passive waiting.

The other type of waiting is called active waiting. This is where you are waiting for something to happen, and you are doing something in the meantime so that this event can happen sooner. For example, you are helping your mom cook dinner, so that it can be ready sooner.

When it comes to waiting for the return of our Imām (ʿaj), we need to be sure that we are waiting actively! While we are waiting for his return, we should do everything we can to make his reappearance occur sooner. While our Imām (ʿaj) is not with us, we should be anxious and sad until he comes back to us. Let me give you an example.

Imagine that a mother is at the store and she loses her young child, who is only 2 or 3 years old. Is she just going to sit around on a bench until he comes back? No, she will be running through the aisles, calling out his name, and doing everything she can to find him.

This is how we should be with our Imām (ʿaj). I don't mean we should literally be running around looking for him. I mean that we should be doing everything we can do to hasten (or quicken) his return. If we want our Imām (ʿaj) to come back sooner, then we should be at his service. Imām aṣ-Ṣādiq (ʿa) has told us that, "If I was alive [during the time of the 12th Imām], I would serve him all the days of my life."

This waiting and serving is a great honor, and we can do this through our actions. Tonight, I want to share with you all a few things that we can do to actively wait for the *ẓuhūr*, as taught to us by the Ahlul Bayt (ʿa).

The first responsibility we have during the *ẓuhūr* of our Imām (ʿaj) is to know him and create a relationship with him. We have to learn about him, but not just the facts, like his birthday. We have to learn about him in a way that we form a deep connection with him. Our relationship can even be as simple as reciting the duʿāʾ *Allāhumma kun li waliyyik*... with an awareness of what we are saying, or saying a simple "*Assalāmu ʿalayka yā Baqīyatullāh*!" The point is that we know our Imām (ʿaj) and have a connection with him. One way we can do this is by remembering him every morning when we wake up and say salām to him.

There is another duʿāʾ that we are recommended to recite every morning called Duʿāʾ Ahd. In this duʿāʾ, we make a promise and oath to our Imām (ʿaj) that we will always support him and act according to the instructions of Islam. According to our scholars, if we recite this duʿāʾ for 40 mornings in a row, with understanding, we will definitely be amongst the supporters of our Imām (ʿaj), and if we die before the *ẓuhūr*, we will even be brought back to life to support and defend him!

The second responsibility we have to our Imām (ʿaj) as we actively wait for his return is doing tawassul to Allah (swt) through him. What does this mean? Well, you see, we can always ask Allah (swt) for our duʿās directly, and inshāʾAllāh He will answer them (as long as they are good for us). But let me share a little secret with you that can get your duʿās answered even faster. The secret is called tawassul. Tawassul is when you ask Allah (swt) through someone else — someone whom He loves a lot and someone who is close to Him because of their good deeds. Let me give an example to help us understand. Let's say you want to ask your dad for something, but you are scared he might say no. So, what might you do? You might ask your mom to ask him because he is more likely to say yes to her.

Similarly, when we ask Allah (swt) for something by asking through the Ahlul Bayt (ʿa), because He loves them so much, He is more likely to give us what we want quicker! So our second responsibility during this time is to do tawassul to Allah (swt) through Imām az-Zamān (ʿaj).

Our third responsibility during the *ghaybah* is to give *ṣadaqah* on behalf of our Imām (ʿaj). You see, one of the benefits or results of giving *ṣadaqah* is that it keeps away *balā* — calamities or bad things — from happening. So, when we give *ṣadaqah* on behalf of our Imām (ʿaj), it helps protect our Imām (ʿaj) and keep away *balā* from him.

The fourth responsibility towards our Imām (ʿaj) is performing ziyārah on his behalf. If we are blessed with the opportunity to visit the shrines of one of the Imāms (ʿa), we can recite a special ziyārah on behalf of Imām az-Zamān (ʿaj). After all, we are visiting his parents/grandparents. Similarly, if you are blessed to perform Ḥajj or ʿUmrah, you should perform an extra mustaḥab tawāf on behalf of Imām az-Zamān (ʿaj). These are like small gifts that we can give to our Imām (ʿaj).

The fifth responsibility we have towards Imām Mahdī (ʿaj) in his *ẓuhūr* is to remember him at all times. As mentioned earlier, we should try to remember him first thing in the morning, but we should also remember him throughout the day. Remember him after your ṣalāh. Remember him when you're working hard in school, that you're gaining knowledge so you can be his follower. Remember him when you're going through a hard time, and ask him for help. Remember him when you're about to make a choice and ask yourself, "Am I about to do something that will make my Imām (ʿaj) happy or sad?"

The sixth and most important responsibility we have towards the Imām (ʿaj) is to prepare ourselves so that we are ready. When the Imām (ʿaj) returns, he needs believers who are strong in their faith, perfect in their practice, with sharp minds and deep levels of taqwā — believers who have the best character and treat others in the best way possible.

When we make good choices about observing the rules of Islam, staying away from ḥarām and doing the what's wājib, then we are helping the *ẓuhūr* to come quicker.

We pray that Allah (swt) gives us all the tawfīq to make good choices that will please Him and our Imām (ʿaj), and that will help our Imām (ʿaj) come back to us sooner. And we pray to Allah (swt) to help us recognize and support our Imām (ʿaj), unlike those who turned their backs on Imām Ḥusayn (ʿa).

Muṣībah:

Take your hearts with me on a journey to the land of Karbalāʾ. It is the 10th of Muḥarram, the day of ʿĀshūrāʾ. Since early morning, a battle has been raging on the sands of Karbalāʾ. One by one, Imām Ḥusayn's companions face the enemy: some young, some old, some on horse, some on foot; but all were to meet the same fate — killed, in the way of Allah (swt), in the service of their Imām (ʿa).

From the moment the enemy released the first arrow and began the attack, Imām Ḥusayn's companions refused to let any members of his family fight. For as long as there was strength in their bones to protect them, not a single drop of the Noble Prophet's blood would be shed. Men continued

to leave, and bodies continued to return, until Imām Ḥusayn (ʿa) could no longer count the number of farewells…until finally, none of those brave souls remained.

And yet, the enemy continued to advance. The members of Imām Ḥusayn's family began to prepare for battle. Imām Ḥusayn (ʿa) watched as brothers, nephews, and sons entered the fight, refusing to allow him to enter before them; he watched as they were killed on the hot desert sands, never to return.

Lady Zaynab, the sister of Imām Ḥusayn, had been watching the events of the day with eyes that continued to grow older. She had seen so much sadness, that for every body she had seen brought back to the camp, she had seen a new strand of hair turn gray. For every cry she had heard, she felt a new piece of her heart break.

For a moment, she looked towards where the bodies of her murdered sons lay. ʿAun and Muḥammad, who had just come to ask her permission to allow them to enter the battle to defend their uncle. To defend the cause of Islam. They were so young, and the enemy was so thirsty for their blood — but she knew and they knew that the strength of warriors ran through their veins. They were the children of ʿAlī (ʿa) and Ḥamzah. They were the grandsons of Jaʾfar at-Ṭayyār.

Nearby, Imām Ḥusayn (ʿa) looked off into the distance, and heard someone walk up behind him. It was his young nephew, Qāsim. Qāsim said, "Uncle, I have come to ask your permission to enter the battle."

Imām Ḥusayn (ʿa) lovingly gazed at his nephew, who was the spitting image of his brother, Imām Ḥasan (ʿa). How could he let this young boy, who was only a young teenager, face such a bloodthirsty enemy?

Imām Ḥusayn (ʿa) refused to give his permission, but Qāsim insisted. He asked him again, kissing his hands. "Please Uncle, let me go, let me defend you, let me defend Islam. My heart will not rest until I have fought to protect the message of truth!"

He was begging so sincerely that finally, Imām Ḥusayn (ʿa) could no longer deny his request. He looked at Qāsim's face and kissed him as he said, "Go, my dearest child, I give you my permission."

When we are young, it seems as if our whole life is stretched out before us. We still have to grow up, become adults, go to university, get married, and have kids of our own. When it comes to religion, it seems like we have all the time in the world. We're only five, ten, twelve, fourteen years old…when we get older, we'll learn more about Islam. When we get older, we'll start to pray, or read the Qurʾān, or learn about the Prophet (ṣ), or think about our responsibilities to the Imām of our time. Right now, we are young, how can anyone expect us to be the representatives of Islam? Right now, all we have to do is go to school and worry about the latest style or if we have the newest phone or video game. Right now, all that matters is being young and enjoying life to its fullest. Or is it?

When we look back to Karbalāʾ, we see a young boy named Qāsim, who came to his uncle, begging for the chance to be brave; to show the enemy that even with swords and spears, they couldn't take away his spirit, the true essence of who he was. His cousins ʿAun and Muḥammad, who were close to him in age, also came to ask their uncle the same question. Youth who were talented, intelligent,

and beautiful. Who had years ahead of them that could have been filled with money and power if that's what they truly wanted. If they didn't want to, they didn't have to fight. They could have worried about what the enemy would do to them, if they took a stand and entered that battlefield. They could have been nervous that they would stand out – not just to a group of their friends, but to an army of thousands; not just people who would ignore them, but who would look at them with angry eyes, laughing and cursing in their direction before cutting their bodies to pieces.

But to these youths, none of that mattered.

To them, being young had never, ever, stopped them from remembering Allah (swt) or making good choices. They practiced modesty, not when they had lost their beauty, but when they were at its peak. They gave up their personal desires, not when death seemed close, but when it still seemed so far away. They chose to love Allah (swt), and work so that Allah (swt) loves them, and they did not care what anyone might say or think of them, as long as Allah (swt) was happy with them — they did it, no matter what their age was.

Qāsim, like his cousins before him, headed into battle, fighting bravely. The army surrounded and attacked him. Imagine the scene: the bones of a youth being cut through by charging men on horses. The blood of a youth being spilled across Karbalā"s sands. But still, the face of a warrior, a shining light in the darkness. A young boy, teaching the world and the centuries to come, what it means to be a servant of Allah (swt).

Imagine the yelling of the soldiers as they hit him. Feel in your bones, the strength it takes to fight back. To not run from the battlefield, no matter how much pain they want you to feel. Imagine how someone so young could have responded so bravely to their yells, "If you don't know me, I am the son of Ḥasan, the grandson of the Prophet; I am Qāsim, from the family of ʿAlī!"

Finally, a soldier came forward and struck Qāsim's head. Qāsim fell to the ground with the cry, "O dear Uncle, come to my aid!" Imām Ḥusayn (ʿa) entered the battlefield like a wild falcon, scattering the forces of the enemy. And, after the dust settled, Imām Ḥusayn (ʿa) cradled Qāsim to his chest, saying, "By God! It is difficult for your uncle that he could not come to your aid when you called, or that he answered, but it could not help you!"

In death, Qāsim smiled, and in his smile, Imām Ḥusayn (ʿa) saw the boy of the night before, whose young face looked up at him in a tent full of men; the boy who knew that when the sun would rise, all would be killed; the boy who knew his youth would soon end, and still asked, "Uncle, am I, too, included in the list of martyrs?"

Hearing the passion in his question, Imām Ḥusayn (ʿa) had responded, "O my dear son! How do you see death (in the way of Allah)?"

Qāsim smiled—the smile that rests even now on his bloodstained face — and responded, "It is sweeter than honey."

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 6: Bowing Down to Allah (swt)

Objective: Students will learn about sajdah (sujūd), and the significance of the turbah made from the soil of Karbalāʾ.

Ṣalāh is a very important part of being a Muslim, so important, that we perform it five times a day! It is a way for us to talk to Allah (swt) and get closer to Him. According to ḥadīth, being in sajdah is when we are the closest to Allah (swt). This is because sajdah is where we are most humble. Our head is on the ground, and we are bowing down completely in front of Allah (swt). But we don't bow down in front of just anyone. We only bow down in front of Allah (swt), the one who is worthy of sajdah.

In the Qurʾān, it says, "Don't you see that everything in the heavens and the earth does sajdah to Allah?"[1] This shows that all creations bow down to the Creator. Right before he was killed, Imām Ḥusayn (ʿa) bowed down in sajdah, thanking Allah (swt) and praying to Him. He even prayed for all of us, his Shīʿahs! Subḥānallāh! How lucky are we to have such a kind Imām (ʿa)!

We do sajdah on a turbah (mohr or sajdagah). A turbah is made out of dust or soil, but most turbahs are not just made out of any soil. They are made out of a special soil called Turbat al-Ḥusayn, or Khāk-e-Shifā. This is the soil from Karbalāʾ, where Imām Ḥusayn (ʿa) is buried. Our Imāms (ʿa) have told us that this soil is very special and has special qualities. Imām aṣ-Ṣādiq (ʿa) has said, "The soil of Imām Ḥusayn's grave is a cure for all diseases."[2] He has also said, "By doing sajdah on the dust of Imām Ḥusayn's grave, the seven layers of earth light up."[3] Today, we are going to make special turbah and tasbīḥ boxes, where we can store our turbahs.

1 Noble Qurʾān, Sūrah al-Ḥajj (22), Verse 18.
2 Ibn Qulawayh, *Kāmil az-Ziyārah,* P. 285.
3 Shaykh Ḥurr ʿĀmilī, *Wasāʾil ash-Shīʿah,* Vol. 5, P. 365.

Turbah Boxes

Suggested Ages: 5+

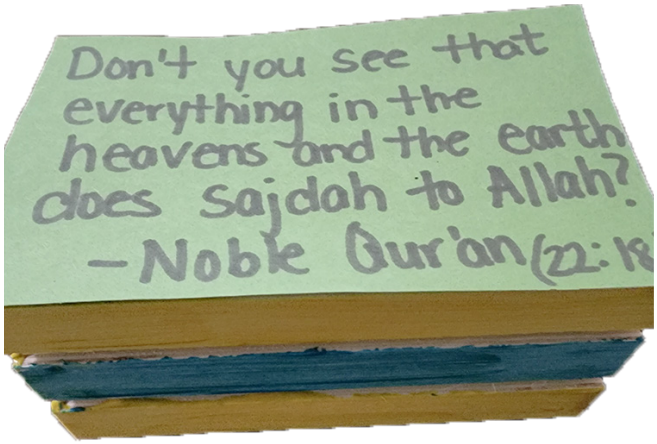
Time: 40 minutes

Materials:

- DIY Craft box
- Crayons/colored pencils
- Markers
- Paint
- Other decorating materials

Procedure:

1. Decorate the box however you like.
2. On the top, write the āyah of the Qurʾān (22:18) that was mentioned in the lesson.
3. Place a turbah and a tasbīḥ inside and keep it somewhere you can use daily.



Speech 7: Shayṭān's Tricks

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn that Shayṭān uses tricks to get us to do bad deeds.
- Children will learn that Shayṭān tries to create enmity and hatred between us, but we should be careful, as this can have very detrimental effects.
- Children will learn to seek refuge with Allah (swt) against Shayṭān and his whispering.

Lecture Content:

Tonight, we are going to talk about what leads people away from doing the good deeds that we all try really hard to do. We will discuss some of the tricks that Shayṭān plays because he wants to lead us off the right path. This can be something as simple as what we want to study or become when we grow up. Let's say you want to become a doctor or an engineer when you grow up. They are both jobs that can make very good money; but if we are doing this job for the money, you must remember that money can lead you to arrogance. Or maybe this job will keep you so busy that you don't have time for anything else, like going to the masjid or spending time with your family. For some people, having more money can cause them to become stingy, which means they don't want to use their wealth to help others around them or even to pay their religious dues, like khums. This example is a very basic one, but it is very important to understand this so that we don't get trapped. We want to make sure our decisions do not lead us into bad habits.

Let us cover two specific things that Shayṭān may do to trick us and keep us from making right decisions. Shayṭān's only goal is to lead us astray. Remember what we have discussed in the past speeches, about why we want to make good choices. One way that Shayṭān tries to trick us is by causing us to have bad opinions about others. When we have negative feelings and thoughts for others, we treat them as enemies, which becomes an even bigger problem that sometimes involves our family and even our community. It begins to break the brotherhood and sisterhood that strengthens a community.

Hatred that is based on silly reasons, like thinking bad of someone without any proof, causes people to fight for even the smallest of things. You, as children and young adults, have young hearts that tend to be really good at forgiving. This is a very good trait to have, and one that you should try to maintain. But one of Shayṭān's tricks is to get rid of this trait and replace it with hatred. Allah (swt) tells us in the Qurʾān:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

Shayṭān only wants to cause enmity and hatred between you... (5:91)

This hatred is also mentioned in the ḥadīth of the Ahlul Bayt (ʿa), "The root of all evil is having this

hatred." If we keep this hatred in our hearts, it leads us to other bad traits, like jealousy, cutting off ties with others, and talking bad about one another. Another ḥadīth says, "The cause of corruption is found in hatred towards others."

On the day of ʿĀshūrāʾ, when Imām Ḥusayn (ʿa) said, "Don't you know that I am the grandson of the Prophet?" The enemies said, "Yes, we know you are." The Imām (ʿa) then asked, "Don't you know that I am the son of Fāṭimah?" They said, "Yes." He kept asking them these kinds of questions so they would realize who he was. Finally, he asked them another question: "Why are you fighting me?" They replied, "Because we have enmity and hatred towards your father, ʿAlī." So, you see, because they hated his father, they were okay with fighting Imām Ḥusayn (ʿa), without truly understanding what their bad thoughts were causing them to do.

We can also see examples of people's enmity in the life of Prophet Yūsuf (ʿa). We learn from the Qurʾān that his brothers were jealous of him, and so they made very bad decisions based on the hatred that was in their hearts. They threw him in a well!

One of the duʿās of the Qurʾān that appears in Sūrah al-Ḥashr is:

وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا

[O Allah] do not put any hatred towards our brothers and sisters in our hearts. (59:10)

This is a good reminder for us to stay away from this hatred. We need to be careful with how we treat our friends and family members, and avoid causing conflicts that might lead to people hating each other. Even if you fight or have an argument, it's okay to say sorry first. In fact we have ḥadīth that says, "If you say sorry first, there is a better place for you in Jannah."

Imām as-Sajjād (ʿa) has told us, "The right of your brother is that his hand is like your hand, his back is like your back, and your respect is like his pride. His strength is your strength."

Additionally, the Prophet (ṣ) has said, "If two people are not happy with each other or not talking to one another for more than three days, it's as if they have lost their faith."

So, you see, having peace amongst brothers and sisters is something very important in Islam. We have to continually work on ourselves, even if the other person made a mistake or did something wrong, *we* have to be forgiving. We have to remember that we should not stay angry at others for a long period of time. In fact, Imām ʿAlī (ʿa) has said, "You have to be careful of these types of sins, because they cause us to become weaker and weaker. Sometimes, they may even cause our death to come closer." In other ḥadīth, we learn that if we give ṣadaqah, our life is lengthened, but sins like cutting off ties with others will actually reduce your life.

We want to live long and healthy lives so that we can gather as much thawāb and blessings by doing good deeds. One of the ways of doing this is by keeping good ties with our family. We have many ḥadīth that remind us of this. Sometimes we may have some family members who are not so easy to get along with; they may not be very religious or they may have made very bad choices in the past. You don't have to make them your best friends, but it is important to keep the connection. For all you know, you may end up helping them see the best in Islam with your good deeds! You always want to make sure that you don't make them feel bad — everyone wants to change for the better. But also

make sure that you are not influenced by their bad choices. Basically, you should surround yourself with people who have good habits and make good choices, but when family and friends want to change for the better, you should make sure you are there for them.

Imām aṣ-Ṣādiq (ʿa) has said, "In Qiyāmah, some people will come to the plains and the grounds, and they will have a very good place in Jannah. They will get lots and lots of blessings. People will be told that these people are the *mutabahi*. They will ask, 'Who are these people?' and the answer will be given, 'These are people from this world who chose to be around people who reminded them of their Lord.'"

So, you see, you will even get a special place in Jannah just for making good friends — for finding people who do good, and who encourage you to be good as well! Look for those types of people who will remind you of Allah (swt) and want to keep you safe from the evils of Shayṭān and his tricks.

Let me tell you a short story. There was a man named Dāwūd Sadaraqi. Dāwūd had a cousin who had stopped talking to him. His cousin wasn't very religious — he didn't even believe in the Imām (ʿa) — but it was important to Dāwūd that he help his cousin see the right path. One day he went to visit Imām aṣ-Ṣādiq (ʿa), but on his way, he stopped to see his cousin and took a gift for him. There are many ḥadīth that say gifts can make hearts grow closer. So Dāwūd gave his cousin the gift and then continued to the Imām's home. As soon as he reached the door, the Imām (ʿa) greeted him with a huge smile and a big hug. The man was so stunned. He asked, "O my Imām what has happened? Why have I received such a warm welcome?" The Imām (ʿa) replied, "I am so happy because I saw in your record of deeds that you went to see your cousin and that you made a connection even after he had disconnected from you."

So, there are two very clear points we can take away from this story. One is that our Imām (ʿa) showed us the benefits we can receive from keeping good ties with our relatives. Secondly, we learn that the Imāms (ʿa) also see our deeds. There is a ḥadīth that says that Imām al-Mahdī (ʿaj) receives our record of deeds every Monday and Thursday. So, we should make sure that he is happy when he sees our deeds.

The last thing we need to remember is that Shayṭān does his best to make ugly things look pretty; this is another of his tricks we need to be aware of and avoid. You may hear certain whispers from Shayṭān like, "Oh, you are only going to be at the party for a little while;" or "It's not *all* ḥarām, so it's okay;" or "Music (the ḥarām type) isn't really *that* bad;" and many more lies like that, where he makes things appear as they are not. Allah (swt) tells us in the Qurʾān what to do in certain cases. He says:

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّـهِ ۚ

If Shayṭān tries to disturb you with a whisper, then ask Allah for protection (7:200)

And in another Sūrah, Allah (swt) tells us we can ask for protection by saying:

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ

Say, 'My Lord! I seek Your protection from the whispers of Shayṭān (23:97)

Finally, we have to pay attention to what Allah (swt) has asked us to do. He has sent us the Qurʾān, the

Prophets (ʿa), and our Imāms (ʿa) to keep us safe and away from Shayṭān's evil ideas and whispers. As long as we remain careful in following the laws of Allah (swt), inshāʾAllāh it will be more difficult for Shayṭān to trick us.

Muṣībah:

Tonight is the 7th night of Muḥarram, a very sad night. According to some narrations, water was cut off to the camp of Imām Ḥusayn (ʿa) from the 7th of Muḥarram. Remember, these nights were very difficult for the Ahlul Bayt (ʿa). Tonight, we want to remember the loss of a son. But this son was not just an ordinary son. ʿAlī al-Akbar was somebody who was extremely special. We're told that when people used to miss Rasūlullāh (ṣ), they would look at ʿAlī al-Akbar. ʿAlī al-Akbar was an example of the Prophet (ṣ) in his speech, in his character, and in his looks as well. This statement is very important. Allah (swt) tells us in the Qurʾān that our Prophet (ṣ) had a very great character. He was *Raḥmatan lil-ʿĀlamīn* — a mercy to the worlds — and *sirājan munīra* — a bright lantern to humanity. ʿAlī al-Akbar had these same characteristics. He was somebody who was extremely good and pious. He was a light among the people. He was a great young man, and he was someone whom Imām Ḥusayn (ʿa) loved very dearly.

You all know how much a parent loves their child. Most people live their lives, and their parents pass away before they do. But when a parent has to face the loss of a child, it is something that is extremely difficult for the heart to bear.

Let us take our hearts to this heartbreaking scene. It was the day of ʿĀshūrāʾ, and one by one, the companions of Imām Ḥusayn (ʿa) gave their lives, showing their bravery on the battlefield. Not a single one hesitated to serve the Imām of their time. But the companions were numbered. Finally it came to a point when there were no companions left. The Ahlul Bayt (ʿa) saw these acts of bravery one after another, but now their time had come to give their lives.

The first among them to say he wanted to go to the battlefield was the son of Imām Ḥusayn (ʿa). ʿAlī al-Akbar asked his father for permission to go to the battlefield. We are told that Imām Ḥusayn (ʿa) gave his son permission to go without any hesitation at all. But at the same time, as the father was watching his son turn away from him for maybe the last time, the eyes of our Imām (ʿa) filled with tears.

Why was our Imām crying? On one hand, he was content with the will of Allah (swt). He knew that he must sacrifice his son, and that his son must be sacrificed in front of his own eyes; but on the other hand, he was a father. This was a scene of contentment with the will of Allah (swt) and compassion for a very beloved son.

ʿAlī al-Akbar approached the battlefield. Imām Ḥusayn (ʿa) cried out, "O Allah! Bear witness that there is a young man who is going forth who most resembles your Prophet in his looks, characteristics, and speech. Whenever we would wish to look to our prophet, we would look to him!"

ʿAlī al-Akbar faced the enemy army. He cried out, "I am ʿAlī, the son of Ḥusayn, the son of ʿAlī. We are, by Allah, more deserving of this right than anyone else. Do you not see how I protect my father?"

ʿAlī al-Akbar was on his horse fighting the enemy army. It was one man against so many. He fought so bravely and so strongly. But after some time, there was a strange scene, one which had not been seen all day in Karbalāʾ. The young man who was fighting suddenly began returning back to his camp. Was he scared? Was he running away? God forbid that he would do such a thing! This was ʿAlī al-Akbar. Brothers and sisters, if you had the chance to meet the Imām of your time before you died, wouldn't you do so? This is what ʿAlī al-Akbar wished to do. He came to his father one last time and said, "O Father, the weight of this armor is so heavy! And my thirst is killing me. If only there was some way to get some water!" Imām Ḥusayn (ʿa) looked at his son. Imagine what a father would say to his son who is so thirsty, but he had no water to give. He replied "O my son, be patient! Soon, you will meet your grandfather, who will give you a drink after which you will never be thirsty!"

After hearing this, ʿAlī al-Akbar was recharged. He returned to the battlefield and fought for some time. But there was one man named ibn Munqidh who was determined to kill the son of Ḥusayn (ʿa). He prepared his spear, waiting for the right moment. He wanted to go down in history for being the first killer of the family of the Prophet (ṣ) on the Day of ʿĀshūrāʾ. Alas, he threw his spear, and it hit ʿAlī al-Akbar, who was thrown off his horse.

ʿAlī al-Akbar cried out, "Yā Abatā! ʿAlayka salām! — O my father, I send you my salām! I see my grandfather, he has quenched my thirst and he is telling you to hurry and join us!"

Imām Ḥusayn (ʿa) was watching this scene. He heard his son, but there was a whole army who had gathered around the body of ʿAlī al-Akbar. They knew who this young man was. They saw the Imām (ʿa) standing there, but O enemies, don't you see that it is not just the Imām (ʿa) watching?! There is a lady who is also watching what is going on! Lady Zaynab came out and watched what was happening to her nephew. O enemy, stop! Don't do that! How can you do this to this young man, who so resembled the Prophet (ṣ) that you claim to follow! Lady Zaynab cried out, "Ya ḥabībah wabna akhaah! (O my beloved one! O my nephew!)"

Imām Ḥusayn (ʿa) went to the body of his son and put his cheek on the cheek of his son as he cried out, "O life! You are not worth living after this!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 7: Bayʿah to Our Imām (ʿaj)

Objective: Students will learn about the concept of bayʿah.

Bayʿah means to pledge allegiance to someone, or promise them that you will always support them. Who do you think we should give bayʿah to? We should give bayʿah to the Noble Prophet (ṣ) and the Imāms (ʿa)!

One of the reasons that Yazīd wanted to kill Imām Ḥusayn (ʿa) was because Imām Ḥusayn (ʿa) refused to give bayʿah to Yazīd. Why do you think Imām Ḥusayn (ʿa) did this? Yazīd was openly sinning and making fun of the truth and religion of Islam. The Imām (ʿa) could not follow an evil man like Yazīd. By giving our bayʿah to Imām Ḥusayn (ʿa) we are saying that, O Imām Ḥusayn (ʿa), we will always support you and carry your flag. We will be proud to be your followers, and we will stand up for the truth and against evil. We couldn't be in Karbalāʾ to support you, but we will try our best to live according to your message and make good choices, like you taught us!

One of the best ways we can do bayʿah to Imām Ḥusayn (ʿa) is by waiting for the arrival of our 12th Imām (ʿaj). Remember, our waiting should be with learning more about Islam and doing good deeds. We pledge allegiance to Imām Ḥusayn (ʿa), and although we could not be there to support him, we can support the Imām of our time, Imām al-Mahdī (ʿaj) by giving him our bayʿah, too. Today, we are going to do an activity to show our support for our Imām (ʿaj).

Handprint Flag

Suggested Ages: 5+

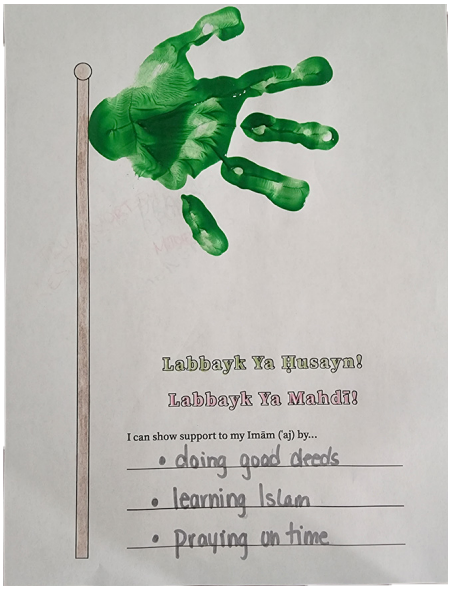
Time: 30 minutes

Materials:

- Flag template
- Paint (any color)
- Crayons/colored pencils
- Markers

Procedure:

1. Paint the palm of your hand and place it at the top of the flagpole to make a flag
2. In the space below, write some ways you will show your support for the Imām of our time (ʿaj).
3. Decorate the rest of the page however you like.



THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Labbayk Ya Ḥusayn!

Labbayk Ya Mahdī!

I can show support to my Imām (ʿaj) by...

_____

_____

_____

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 8: Steadfastness

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn that one of the qualities in Imām Ḥusayn's family and companions, especially ʿAbbās, was steadfastness.
- Children will learn that we should try to become steadfast by seeking Allah's help and remaining firm in following His commands and following the Imāms.

Lecture Content:

One of the many people we remember during the month of Muḥarram is ʿAbbās. Today we will talk a little about how important he was, and one of his great qualities. ʿAbbās was Imām Ḥusayn's half brother. His father was Imām ʿAlī (ʿa), and his mother was Ummul Banīn. She was known as a very respectable woman, who was very loving and respectful to Sayyidah Fāṭimah (ʿa). Her family was known to be a very courageous family, and she had three other sons in addition to ʿAbbās.

We have a ḥadīth from Imām as-Sajjād (ʿa) that says, "Indeed, the status of ʿAbbās will be so high compared to all the shuhadāh that people will just be in an awe of him." Imām Ḥusayn (ʿa) sent ʿAbbās to the enemies to ask for one more day, as they wanted to spend the night in prayer and in remembrance of Allah (swt). Imām (ʿa) spoke to him and said, "O my brother, *bi nafsī,* may I be sacrificed for you! Please, you must go do this."

When someone says *bi nafsī,* it means "You may have everything that I own — it's yours." So, when Imām Ḥusayn (ʿa) said this, it is a very big deal because it is coming from an Imām (ʿa).

Additionally, a man said that he saw Imām aṣ-Ṣādiq (ʿa) stand before the grave of ʿAbbās, throw himself on the grave and said, "I bear witness and I know and I testify that you are someone who surrendered to the will of Allah, someone who was truthful and honest, someone who wanted all the goodness for the grandson of the Prophet."

It has also been narrated from Imām al-Mahdī (ʿaj) that he would say, "My salāms and peace be upon Abul Faḍl ʿAbbās, the son of Amīrul Muʾminīn, the one who sacrificed his life for Imām Ḥusayn, so he could help save the future of Islam. He was the one who sacrificed himself and was like a shield for the Imām of his time."

Being praised by the Imāms (ʿa) is a great indicator as to what kind of a person ʿAbbās was. This lets us know how very special he is!

This brings us to understanding the great characteristics that ʿAbbās had. Many of the companions of Imām Ḥusayn (ʿa) had these great characteristics. However, one that was very evident in ʿAbbās was his steadfastness. The dictionary defines steadfastness as, "firm in purpose, resolution, faith, and adherence." In other words, someone who is dedicated to reaching their goal or purpose.

We must understand that steadfastness comes from a person who has a strong understanding of his faith. A steadfast person is someone who practices and struggles, and is always doing what will make Allah (swt) happy. We should always make duʿāʾ that Allah (swt) give us this quality of steadfastness. You see, many people who are very religious and very good people may not always be able to stay on task, or they may slip up from time to time. This is because they don't have this characteristic of steadfastness.

During the time of the Prophet (ṣ), there was a man named ʿUbaydullah Abū Jaʿfar. He became a Muslim in Mecca and then went all the way to a country named Abyssinia, in Africa, to be protected from all the non-Muslims who were hurting the Muslims. When he reached Abyssinia, he saw people performing many different types of sins, and sadly, because he had not held steadfast to his religion, he began making very bad choices, slipping into doing evil things, and eventually became a person who was known to be a sinner.

There was another person who was known for reciting beautiful poetry about Imām ʿAlī (ʿa) at the event of Eidul Ghadīr, but since his faith was not steadfast, he began to make very bad choices. Pretty soon, he began reciting poems *against* the Imām (ʿa), because he had become friends with the evil rulers of that time. So, you see, because he was not steadfast, his bad choices led him to the wrong side!

There is an āyah in the Qurʾān that states:

يُثَبِّتُ اللَّـهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah keeps firm those who believe with the firm word, in this world and in the Hereafter. (14:27)

If we try our best to stick to the message of Islam and follow the truth — that is, remain steadfast in our religion — then Allah (swt) will help us remain firm.

Additionally, in Sūrāh al-Anfāl, Allah says:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُواسَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْ

[Remember] when your Lord inspired the angels, "I am with you, so strengthen those who believed. I will cast terror into the hearts of those who disbelieved..." (8:12)

Here, Allah (swt) helps us understand that He is always there for us, and that He even sends angels to support us. However, He will put fear in the hearts of the non-believers; therefore, if we are steadfast and rely on Allah (swt), we will always have His support and that of the angels.

Therefore, we have to always look at our choices. At times, this can be very hard. We live in a time and place where the people who surround us are not practicing Islam, and who may not always have the best lifestyles. Still, we have to stay steadfast to overcome those choices. With the support of Allah (swt) and help that he gives us through various channels including the angels, we can bring about good change, and be a person who helps others do good deeds and follow the religion of Allah (swt). Inshāʾallāh, with Allah's mercy, they may come to understand the religion of Islam — all because of your good choices and steadfastness.

We have another beautiful duʿāʾ in the Qurʾān from Sūrah al-Baqarah:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O our Lord, make us steadfast and plant our feet so that we are successful against the disbelieving people. (2:250)

Allah (swt) describes the people who are steadfast very beautifully in the Qurʾān. He mentions that they are like trees who are rooted in their faith and that they keep true to what brings them closer to Allah (swt). He further describes that a believer can be known by the way they walk, the way they talk, and how they live. Basically, everything about them reminds people about Allah (swt).

Like we mentioned earlier, this isn't always easy, but Allah (swt) is always there helping us. He reminds us that if we take one step towards Him, He will take ten steps towards us. We have to believe that He will help us. We have to pray that our steadfastness will allow us to be like the people on the Day of Judgment who will pass through the bridge of Ṣirāt so quickly that they won't even realize how quickly they got there!

Lastly, Imām aṣ-Ṣādiq (ʿa) says that, "There are two paths: the path in this world and the path in the next world. The path in the world is that we follow and obey the Imāms (ʿa) and completely surrender to the rules and guidelines provided by them."

We have to remember that the Imāms (ʿa) were appointed by Allah (swt). During the time of Imām aṣ-Ṣādiq (ʿa), there was a man by the name of Kulayb who would always ask and do as the Imām (ʿa) would say, and he was given the name Kulayb "Taslīm" — the one who surrenders to the command of the Imām (ʿa). When his companions came to tell Imām aṣ-Ṣādiq (ʿa) about him, the Imām (ʿa) said, "He is someone who believes and does good deeds. He is *mukhbat*." This word means a believer who is at a very high status and whose heart is filled with love of Allah (swt) and obedience and humility towards Him.

We have so many examples of people who are steadfast. The Qurʾān mentions pious ladies, like Lady Maryam, who was steadfast with the people, and Lady Āsiyah, who was the pious and patient wife of the Pharaoh. Allah (swt) states that Lady Āsiyah used to pray, "O my Lord, please make me strong and steadfast against the Pharaoh, and please provide me a home close to You in Jannah."

In the event of Karbalāʾ, we also have another companion who was also very steadfast and was the shield for our Imām Ḥusayn (ʿa). His name was Saʿīd ibn ʿAbdullāh al-Ḥanafī. Everywhere the Imām (ʿa) went, he was there. One of the times when he was shielding the Imām (ʿa), the arrows were so many that he was dying. The Imām (ʿa) came to him, and the man did not say, "O, I am in pain." No. He said, "O, the son of Rasūlullāh, did I do my duty to you? Was I loyal?"

Even on the day of ʿĀshūrāʾ, the companions of the Imām (ʿa) remained steadfast, and we especially see this in ʿAbbās. At the time when he was the most thirsty and had water in his hand, he was steadfast and said, "How can I drink water, when my Imām is thirsty?" Thus, being steadfast is something that we have to develop overtime. We have to be good friends and help each other. We need to encourage each other to always make the right decision! And most importantly, we need to keep praying to Allah (swt) to help us become steadfast, inshāʾAllāh.

Muṣībah:

On the day of ʿĀshūrāʾ, Yazīd's army loaded buckets of water for their animals from the river, spilling and sloshing them across the desert sands. Precious drops that seeped into the ground were followed by the eyes of thirsty children whose lips were cracked from the blazing desert heat. The enemy had long since blocked Imām Ḥusayn's access to water. Soldiers lined up in front of the Euphrates River, their swords out, prepared to kill anyone who thought about bringing water to the family of the Prophet (ṣ).

Imām Ḥusayn's young daughter watched the riverbank with the other children. *Why do the soldiers stand so close to the river? After they water their horses, are they going to bring the children something to drink?*

Imām Ḥusayn's brother, ʿAbbās, witnessed her thirsty eyes. The lion's spirit in him reared its head, roaring in anger at the pain on her face. This young girl, these children, were the light of his heart. They were more precious to him than life itself, and he couldn't bear to see their thirst.

A soldier from the riverbank called out, "O Ḥusayn! Do you see this water flowing similar to the heavens? By Allah! You shall not get a drop from it until you, along with your companions, die of thirst."

ʿAbbās turned to face his brother. How much grief had he seen today? How many bodies had returned to this camp, covered in wounds? But despite all this, how firm his back still stood. How firm was his faith that in the face of such hardship, he found patience with Allah (swt). To choose death with dignity, rather than a life of humiliation.

ʿAbbās approached his brother and asked him, "O Brother, can I please have permission to go to the battlefield?" Imām Ḥusayn (ʿa) replied, "O ʿAbbās! You are my flagbearer. If you leave, my army will become scattered!"

ʿAbbās exclaimed, "My chest is restless, and I have had enough of this life! I want to avenge the blood of my brothers from these hypocrites!"

Imām Ḥusayn (ʿa) said, "O ʿAbbās, why don't you get some water for these children?"

ʿAbbās, known as the Saqqā' – the water carrier – got a water-skin and mounted his horse, riding furiously towards the Euphrates River. 4,000 men encircled him with a shower of arrows, but ʿAbbās was persistent.

His sword flashed as angrily as the glint in his eye until finally, he made it to the riverbank. He filled the water-skin and rested it on his right shoulder. He turned to ride back to the tents, but was surrounded by the enemy.

Suddenly, a man ambushed ʿAbbās and cut off his right arm. Ignoring the pain, ʿAbbās switched the water-skin to his left arm. Again, the man struck, severing his left arm. ʿAbbās has lost both hands! *"But how can I return to the tents empty-handed?"*, he must have thought. *"How can I look upon the faces of those sweet children and have nothing to offer them? I must go on."* He was a warrior, and the children were his heart, and he would stop at nothing until their thirst was quenched.

ʿAbbās held the water-skin with his teeth, but the cruelty of the enemy knew no bounds. An arrow struck his mouth, piercing the water-skin with it, and water and blood streamed together into the sands.

The water drained from the water-bag, and the hopes of the thirsty children drained with it. Suddenly, an arrow was shot straight into his chest.

A tragic cry rang through the skies of Karbalāʾ, "O brother! Find me!"

Imām Ḥusayn (ʿa) raced towards ʿAbbās' voice, and saw a flag fallen on the desert sands, drenched in the blood of his flag-bearer. He rushed toward it and fell to his knees next to the broken body of his brother. Laying ʿAbbās' head in his lap, Imām Ḥusayn wiped the blood from his brow. The Imām (ʿa) was so close to his brother that the arrow that was planted in ʿAbbās' chest had also pierced a hole in Imām Ḥusayn's heart.

Seeing ʿAbbās' tears, Imām Ḥusayn (ʿa) asked him, "O brother, why are you crying?" ʿAbbās replied, "Why shouldn't I cry, O brother, O light of my eyes?" A few moments later, ʿAbbās took his final breath, and the silence was like an arrow that shot through Imām Ḥusayn's spine. He exclaimed to the heavens, "O ʿAbbās! O my brother!"

When he returned to the camp, his young daughter Sakīnah came toward him and asked about her uncle. Imām Ḥusayn (ʿa) replied with the news of his death, and his sister Lady Zaynab called out, "O brother! O ʿAbbās!" The women of the camp began to weep for the loss of their lion, their *alamdār*, their warrior, their prince, the moon of Banū Hāshim. The one who fought bravely, the one who died thirsty in a struggle to bring water to the children. The one whose faith was firm in the message of Islam. The one whose loyalty remains unmatched. The one who showed what it means to be faithful to the Imām of our time. The one in whose life and death there can be found nothing but servitude to Allah (swt).

Imām Ḥusayn (ʿa) thinks of the beautiful face of his brother: the smile that has been his childhood, adolescence, adulthood; the mind which has understood the secrets of his heart; the man who has been the reflection of his thoughts, the vigor in his actions, the other half of his very soul. Imām Ḥusayn's mind replays that moment, from now until his last breath; when he came across the broken, bloodied body of his brother; when he leaned over him for the last time – his voice, a hollow cry: "Now my back has been broken…"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 8: Drinking Water

Objective: Students will learn about the thirst of Imām Ḥusayn (ʿa) and a duʿāʾ to remember that struggle.

Before the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) and his family and friends went through many difficulties. For 3 days, they had no access to food or water. Imām Ḥusayn's entire caravan was thirsty, including the women and small children.

Imām Ḥusayn (ʿa) had a special brother named ʿAbbās. When he heard the children crying and saying, "Al-ʿaṭash, al-ʿaṭash!" ("thirst, thirst!"), he couldn't take it! He asked his brother for permission and went to get water for them from the river.

ʿAbbās was a brave warrior and he tried his very best to get water for the children. He even made it to the river and filled up his water sack, but Yazīd's evil army didn't allow him to make it back! He gave up his hands and his life, trying to help his Imām (ʿa).

On the day of ʿĀshūrāʾ, before his death, Imām Ḥusayn (ʿa) said "Tell my Shīʿah that whenever they drink water, they should remember me and my thirst." Let's try to always remember Imām Ḥusayn (ʿa) when we drink water. There is a special duʿāʾ that we should recite after drinking water:

Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi

May the blessings of Allah be upon Ḥusayn, his family, and his friends, and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

Today, we are going to make a magnet with this special duʿāʾ. This will serve as a reminder to always recite this duʿāʾ and remember the thirst of Imām Ḥusayn (ʿa) whenever we drink water.

Duʿāʾ Magnet

Suggested Ages: 5+

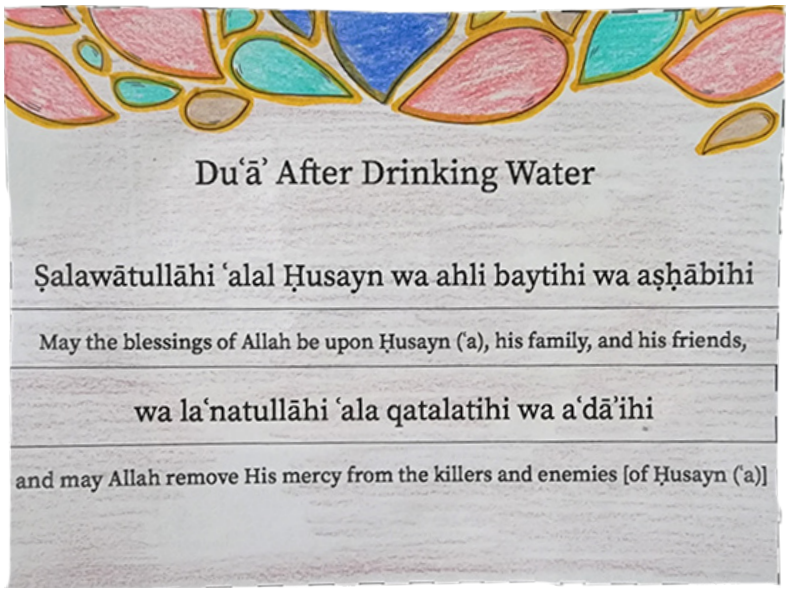
Time: 40 minutes

Materials:

- Duʿāʾ template (includes 4)
- Crayons/colored pencils
- Markers
- Scissors
- Self laminating sheet or laminator
- Glue
- 8 Small magnets

Procedure:

1. Color and decorate the duʿāʾ templates however you like.
2. Separate the 4 duʿāʾ magnet cards by cutting along the dotted lines.
3. Using the self laminating sheet or laminator, laminate each duʿāʾ card. This should protect it from any water damage.
4. Glue the small magnets on the back of each duʿāʾ card.
5. Keep one duʿāʾ magnet card for yourself and place it someplace you will see it every time you drink water. Give the others out to your relatives, friends, etc, so they too can remember Imām Ḥusayn (ʿa) when they drink water.


Duʿāʾ After Drinking Water
Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi
May the blessings of Allah be upon Ḥusayn (ʿa), his family, and his friends,
wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi
and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Duʿāʾ After Drinking Water

Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi

May the blessings of Allah be upon Ḥusayn (ʿa), his family, and his friends,

wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi

and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

Duʿāʾ After Drinking Water

Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi

May the blessings of Allah be upon Ḥusayn (ʿa), his family, and his friends,

wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi

and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

Duʿāʾ After Drinking Water

Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi

May the blessings of Allah be upon Ḥusayn (ʿa), his family, and his friends,

wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi

and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

Duʿāʾ After Drinking Water

Ṣalawātullāhi ʿalal Ḥusayn wa ahli baytihi wa aṣḥābihi

May the blessings of Allah be upon Ḥusayn (ʿa), his family, and his friends,

wa laʿnatullāhi ʿala qatalatihi wa aʿdāʾihi

and may Allah remove His mercy from the killers and enemies [of Ḥusayn (ʿa)]

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 9: Imām Ḥusayn (ʿa) and the Qurʾān

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn about the importance of the Qurʾān.
- Children will learn that we should take the Qurʾān as a guide in our daily lives.

Lecture Content:

Tonight is the 9th night of Muḥarram. As mentioned earlier, Imām Ḥusayn (ʿa) had asked for one more night to offer ṣalāh, make duʿāʾ, ask for forgiveness, and recite Qurʾān. On that night, the Imām (ʿa) and everyone around him spent their last night gathering as much thawāb and reward as they could. They say that when someone would go near their tents, they could hear the sound of *munajāt* (whispering) and duʿāʾ to Allah (swt), and it sounded like bees buzzing near a hive. Tonight, we'll talk about Imām Ḥusayn (ʿa) and his connection with the Qurʾān.

We know that Allah (swt) sent down the Qurʾān which is in the the form of a book. We also know that the Imāms are the living Qurʾān. They interpret, explain, and live according to the Qurʾān. The Qurʾān is a guidebook for us. It's not to use just for weddings or when someone dies; it's a book we should use regularly to help guide us. We have the famous ḥadīth of Thaqalayn where the Prophet (ṣ) said:

I leave behind the two things of value with you. If you cling to them you will never go wrong: the Qurʾān and my family. They will never be separated until they come to me at the pond of Kawthar (in Jannah).

In many ways, the Qurʾān has characteristics similar to the Imāms (ʿa). The Qurʾān is هُدًى لِلْمُتَّقِين (*hudan lil muttaqīn*) — it is a guide for those who are pious. The Imāms (ʿa) are *miṣbāḥul huda* — lanterns of guidance. Also, both the Qurʾān and Imāms (ʿa) are always alive. The Qurʾān is a living text that hasn't been changed and won't be changed until the Day of Judgment. Similarly, today, the Imām of our time (ʿaj) is alive and guides us, even though we can't see him. Today, the Qurʾān is alive amongst us, and through his remembrance and sacrifice, even Imām Ḥusayn (ʿa) is alive and with us.

Another characteristic of the Qurʾān is that no matter how much you read it and understand it, you never get tired of learning from it. It's the same with our Imāms (ʿa) . The companions would sit around them learning, basking in the pleasure of being in their company.

Now, let's look at the relationship Imām Ḥusayn (ʿa) had with the Qurʾān. On the night of ʿĀshūrāʾ, he said, "I love ṣalāh and I love reading Allah's book." Throughout his journey to Karbalāʾ, he spoke using the Qurʾān. We can do that in our lives, too! If someone asks you how are you doing, you can say "Alḥamdulillāhi rabbil ʿālamīn." Which āyah did we just recite? The 2nd āyah of Sūrah al-Fātiḥah. The Qurʾān is living, and we can use it as a daily guide.

In the ziyārah of Imām Ḥusayn (ʿa), we say, “We bear witness that you used to read the Qurʾān in your life and you used to live with it.” In one of his other ziyārah, we say, “Salām and peace be on the one who is partnered with the Qurʾān.”

Even in his daily life, when people would ask him questions or make comments, Imām Ḥusayn (ʿa) would use the Qurʾān to reply.

One day, when Imām Ḥusayn (ʿa) was walking past the masjid, he saw ʿAbdullāh ibn ʿUmar ibn al-ʿĀṣ. This man had fought against Imām ʿAlī (ʿa) in the battle of Ṣiffīn. He looked at Imām Ḥusayn (ʿa) and said, “Dear friends, anyone who wants to see the light in the skies and the heavens, look at the face of this Imām.”

Another man, Abū Saʿīd, who was sitting by him, asked him, “If you believe that, why did you fight against his father, Imām ʿAlī, in the battle of Ṣiffīn?”

He replied, “It’s not my fault. The Qurʾān tells us وَبِالْوَالِدَيْنِ إِحْسَانًا - and be good to your parents (17:23). So, I listened to my father who ordered me to fight against ʿAlī.”

Abū Saʿīd grabbed his hand and took him to Imām Ḥusayn (ʿa) and said, “O the grandson of Rasūlullāh, this is what this man said.”

Imām Ḥusayn (ʿa) then replied with verse 15 of Sūrah Luqmān:

وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا

But if they urge you to ascribe to Me a partner that of which you have no knowledge, then do not obey them. (31:15)

It is important to understand that if your mother and father command you to do something that is against the will of Allah (swt), it is shirk and you should not accept it. We can obey our parents only as long as what they say doesn’t go against Islam.

It’s so important for our connection to the Qurʾān to be through someone who can understand the Qurʾān. There are things we can do to learn the correct understanding of the Qurʾān. We can read books from qualified scholars, attend their lectures or watch them online, or we can look at the commentary of the Qurʾān of scholars like ʿAllāmah Ṭabāṭabāʾī.

Then, Imām Ḥusayn (ʿa) continued by quoting a tradition from Rasūlullāh (ṣ), “There is no obedience towards the creations of Allah in something that is going to be a sin towards the Creator, Allah.” This is very important. When you’re with good, trustworthy friends, it’s good to keep company with them only when it doesn’t cross the line with Allah (swt). This is how Imām Ḥusayn (ʿa) would use the Qurʾān to explain to people the rules of Allah (swt) and Islam.

The second way Imām Ḥusayn (ʿa) was connected through the Qurʾān is visible all throughout the journey through Karbalāʾ. Imām Ḥusayn (ʿa) would read the Qurʾān and do tafsīr of the Qurʾān. When Imām Ḥusayn (ʿa) left Medina on the 28th of Rajab, about 4 months before Muḥarram, he went to the grave of the Prophet (ṣ) in Medina to say goodbye. There, he recited this verse:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ الْقَوْمِ الظَّالِمِينَ

So he left the city, fearful and alert. He said, "My Lord! Deliver me from the wrongdoing lot." (28:21)

This verse is about Prophet Mūsā (ʿa) and Pharaoh. When Prophet Mūsā (ʿa) left Egypt to get away from the Pharoah at night, he made this duʿāʾ. He said, "رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ - O my Lord, save me from this group of people that is so oppressive."

We see that in every aspect, if we get closer to the Qurʾān, we can get a better idea of how to connect with the Qurʾān. But one of the rules is that you can't just take one āyah and understand it. The Qurʾān is a book, but it's not written like a typical book, with a beginning, middle, and ending. You have to read many different āyāt to understand one āyah properly. For example, if I tell you that the elephant's nose is big, you might think that the whole elephant is big. You won't know that his tail is very small, until you hear about that exception.

When Imām Ḥusayn (ʿa) reached Mecca, he recited another verse from the Qurʾān:

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

And when he turned his face toward Midian, he said, "Maybe my Lord will show me the right way." (28:22)

Prophet Mūsā (ʿa) had said this when he reached the city of Midian and felt peaceful. Similarly, this is when Imām Ḥusayn (ʿa) also felt peace.

On the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) read several āyāt. When he came to Imām as-Sajjād (ʿa), he recited the following āyah:

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّـهِ ۚ أُولَـٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

Shayṭān has taken over these people and made them forget the remembrance of Allah. Those are the people of Shayṭān. Without a doubt, the people of Shayṭān will be the losers. (58:19)

By reciting this āyah, he was reminding everyone not to forget Allah (swt) because forgetting Him will give Shayṭān the opportunity to influence us.

Another place the Imām (ʿa) used the Qurʾān was when his son, ʿAlī al-Akbar, came to ask his permission to fight, and he gave permission right away. When other companions would come to him, he would hesitate, but with ʿAlī al-Akbar, Imām Ḥusayn (ʿa) gave permission without thinking twice. He looked away and recited this āyah:

إِنَّ اللَّـهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Surely, Allah has chosen Ādam and Nūḥ and the family of Ibrāhīm and the family of ʿImrān over [everyone else] in the world [to be leaders]. (3:33)

This āyah gave him peace:

أَلَا بِذِكْرِ اللَّـهِ تَطْمَئِنُّ الْقُلُوبُ

Surely, In the remembrance of Allah, the hearts find peace. (13:28)

Even after his death, when the enemies put the heads on spears, Imām Ḥusayn (ʿa) spoke and read the Qurʾān. And this is not something strange. We see that even in the cradle, Prophet ʿĪsā (ʿa) spoke. Prophet Yahya (ʿa) also spoke after he died. There are so many different stories that show that people

spoke in what we think are strange situations, where people don't normally speak. The āyah of the Qurʾān says:

لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِى سَبِيلِ اللَّـهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ

Don't think that those people who have died in the path of Allah are dead. No, they are alive with Allah. (3:169)

One of the āyah that Imām Ḥusayn (ʿa) recited after his shahādah was from Sūrah ash-Shūrā, Verse 227. It states:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

The wrongdoers will soon know at what goal they will end up. (26:227)

This āyah is a reminder about the oppression that has been done in this world and that Allah (swt) will take revenge on the Day of Judgment.

There's a narration from one of our scholars in which Zayd ibn Arqam says, "I was sitting in my room when the caravan passed by with the heads on the spears and Imām Ḥusayn (ʿa) from the spear was reciting Sūrah al-Kahf, Verse 9 — 'Do you suppose that the Companions of the Cave and the Inscription were among Our strange and wonderful signs?'"

This āyah wasn't randomly chosen to be recited by Imām Ḥusayn (ʿa). He chose this āyah because he wanted to show that the people of the cave were strong, young people who wanted to defend their faith and stand up against oppression. He wanted to show that his companions were like these people of the cave. And the fact that the head of the grandson of the Prophet (ṣ) was being paraded on the streets was even stranger than the people of the cave falling asleep for hundreds of years.

So, you see, one of the things Imām Ḥusayn (ʿa) was teaching us was not just to read the Qurʾān, but to live with the Qurʾān. Spend a little time to read some Qurʾān every day. Read some āyah and reflect on them. If there's one book we should be trying to understand truly, it's this book, because it's our guide and our map to Jannah. The Qurʾān are the words of Allah (swt), so reading the Qurʾān, is like Allah (swt) is talking to us.

Muṣībah:

The hot rays of the sun pounded down on the blood-drenched sands of Karbalāʾ, filled with nothing but silence. Every friend, brother, nephew, and son had been killed. Their bodies lay across the desert plains, and each glance at them was a twisting arrow's pain in Imām Ḥusayn's heart. The battle still echoed in Imām Ḥusayn's ears: every call for justice, every cry for help, every last salām.

Today, Imām Ḥusayn (ʿa) had witnessed many final breaths. Today, he wept for many companions. Today, he had seen many fallen soldiers brought back to the tents. He could still feel the weight of the bodies he carried back in his arms.

Imām Ḥusayn's tongue may be thirsty, but his heart was caught in an ocean of sadness. There was no one left but him. No one to protect his women, no one to run a loving hand over the heads of his children. After his death, they would be left alone in this land of tears and blood.

In a final cry for help, a final effort to awaken a conscience in a sleeping enemy, Imām Ḥusayn (ʿa) called out, “Is there anyone who will defend the family of the Prophet of Allah?” His voice echoed, unanswered, through the empty air. Silence.

Hearing his call, the women in the camp began to weep. Imām Ḥusayn (ʿa) came to the door of the tent and asked to hold his son, ʿAlī al-Aṣghar. “Give me my infant child so that I may bid him farewell.”

Imām Ḥusayn (ʿa) held his baby in his arms, cradling the deepest part of his heart, the most beloved light of his eyes. There was a pain in him that would not stop as he saw the pain of ʿAlī al-Aṣghar’s thirst, the paleness of his face, his dry tongue running over and over his lips.

Imām Ḥusayn (ʿa) called out to the enemy, “O people! If you do not feel sorry for me, at least feel sorry for this child!”

How did their eyes remain dry when they saw the baby crying? When they saw his tongue was dry, how did theirs remain wet? Wouldn’t they give his son a few drops to drink?

In what society, in what time, is the cry of a child threatening to an enemy? Why did the commanders of the army stand in fear, becoming nervous as they watched their soldiers shift, perhaps for the first time today, hesitating to act? What was it in the chapped lips of ʿAlī al-Aṣghar that scared grown men; what was it in the gentleness of his face that threatened to defeat their cause with a single glance?

He couldn’t stand in the battlefield to defend his father. But with the innocence of his cries, he seemed to rush forward, his tears like arrows striking the hearts of the enemy. ʿAlī al-Aṣghar could not speak, but with his tears, he put fear into the heart of the enemy; he showed them that even as an infant, they did not scare him; even as a child, they could not defeat him.

ʿAlī al-Aṣghar knew he would not be there to see what happens to his mother, sisters, and aunts after him. He knew he could not tell them goodbye. Instead he looked toward them and smiled for the last time.

The neck of a baby is what a father would bend down to kiss. But ʿAlī al-Aṣghar’s neck was not greeted by loving lips. Instead, an arrow fulfilled this kiss. Shot from the bow of a cruel man named Ḥarmala, the arrow pierced itself deep into his neck.

Imām Ḥusayn (ʿa) cried out, and the skies thundered in anger. The blood of this sweet child gathered in Imām Ḥusayn's hands, and the air which was just filled with ʿAlī al-Aṣghar’s cries became silent. The father cast the blood of his son into the sky as ʿAlī al-Aṣghar’s small body no longer moved.

Using his sword, Imām Ḥusayn (ʿa) dug a small grave for his son. The heart cannot stay inside its chest when it imagines how small this grave must have been! How little must he have dug to bury the tiny body of his son? How many tears must have fallen as he laid his sweet ʿAlī al-Aṣghar to sleep forever? How much his mother must have weeped in pain, calling out to her baby son, “I could not quench your thirst my dear ʿAlī al-Aṣghar. Instead, an arrow quenched it with your blood.”

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 9: The Qurʾān

Objective: Students will learn about the strong connection between the Imāms (ʿa) and the Noble Qurʾān.

We turn to the Qurʾān to guide us and tell us how to live our lives. It has many different messages about how to make good choices and live a good life. The Imāms (ʿa) are the link between us and the Qurʾān. They help us understand the Qurʾān and teach us how to apply it in our daily lives. Did you know that the Imāms (ʿa) are like the talking Qurʾān? This is because they lived their lives according to the Qurʾān. Imām Ḥusayn (ʿa) made the Qurʾān an important part of his life that he involved it in every step he took towards Karbalāʾ. He recited an āyah for every event! We, too, should try to make the Qurʾān a part of our daily lives. How can we do this?

One way we can do this is to recite at least one āyah a day. As time passes, we can slowly add more as we get used to it. It's also important to understand what we are reading and apply it in our lives. There are some āyahs of the Qurʾān that are important reminders. We can recite these āyahs to help ourselves become closer to Allah (swt). Some of these are listed below:

- Surely, in the remembrance of Allah the hearts find peace. (13:28)
- My Lord, increase my knowledge. (20:114)
- Our Lord! Grant us good in this world and good in the hereafter, and save us from the punishment of the fire. (2:201)
- Say, "Indeed, my prayer, my sacrifice, my living, and my dying are all for Allah, the Lord of the Worlds." (6:162)
- Our Lord! pour down upon us patience, and make our steps firm and assist us against the unbelieving people. (2:250)
- O my Lord! Make me someone who establishes regular prayer. (14:40)

Today, we are going to do an activity that will help us create a strong connection with the Qurʾān and incorporate its messages into our daily lives.

Duʿās from the Qurʾān

Suggested Ages: 5+

Time: 40 minutes

Materials:

- Āyah cards template (printed on cardstock)
- Crayons/colored pencils
- Markers
- Scissors
- Key ring

Procedure:

1. Color and decorate the āyah cards however you like.
2. Cut out each card by cutting along the dotted edge.
3. Carefully punch a hole in the corner of each card, where there is a small circle.
4. Stack all of the cards together, with the holes lined up, and put the key ring through all of the cards.
5. Keep these duʿāʾ cards in your prayer mat, or a place where you can read them regularly.

Craft inspired by Islam from the Start

Our Lord! Pour down upon us patience, and make our steps firm and assist us against the unbelieving people.
Noble Qur'ān 2:250

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Surely, in the remembrance of Allah the hearts find peace.

Noble Qur'ān 13:28

My Lord, increase my knowledge.

Noble Qur'ān 20:114

Our Lord! Grant us good in this world and good in the hereafter, and save us from the punishment of the fire.

Noble Qur'ān 2:201

Say, "Indeed, my prayer, my sacrifice, my living, and my dying are all for Allah, the Lord of the Worlds."

Noble Qur'ān 6:162

Our Lord! Pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

Noble Qur'ān 2:250

O my Lord! Make me someone who establishes regular prayer.

Noble Qur'ān 14:40

THIS PAGE HAS BEEN PURPOSELY LEFT BLANK

Speech 10: Ṣalāh

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Lecture Objectives:

- Children will learn about the importance of ṣalāh, and how Imām Ḥusayn (ʿa) prioritized ṣalāh on the day of ʿĀshūrāʾ.
- Children will learn that we should make it a priority to pray on time, as this keeps us away from wrongdoing and sins.

Lecture Content:

This night, the night of ʿĀshūrāʾ, is a very important night. On this night, all of the companions knew that the very next day, they would be giving their lives for Allah (swt) and for the Imām (ʿa). So, as night fell, what they did on that night is actually a very good lesson for us to learn. They spent their last night in this world in worship and remembrance of Allah (swt). They knew that they were put in this world and given so many gifts from Allah (swt) so that they can love Him and worship Him, and they decided to spend these last precious moments of their lives remembering Him.

Let me tell you a short parable, a story, that will teach us a lesson. One day, an army was walking through the desert at night. When they got there, they were very tired, but their commander told them to get bags and start filling them up with rocks. Everyone was very confused. They all respected this leader and thought he was very wise, but they just did not understand. They ended up splitting into three groups.

The first group thought, "This guy is out of his mind! We're going to sleep! Why does he want us to pick up rocks?!" They didn't pick up any rocks, and went to sleep.

The second group thought, "Okay he said we have to do it, so let's get a few rocks and then go to sleep." So, they picked a few rocks and went to sleep.

The third group knew that their leader was wise, so he must be saying this out of his wisdom. They picked up as many rocks as they could and then went to sleep.

The next morning, when they woke up, they saw that the land was filled with diamonds, gold, and jewels. But now that it was daylight, they couldn't gather anything. The first group that didn't pick up anything was so upset that they missed this opportunity. The second group was upset and wished they had picked up more. And the third group, even though they had picked up more than any other group, was also upset that they slept at all – they should have used the whole night to pick up rocks!

So, you see, this world is limited. We have only so much time to get closer to Allah (swt) by serving Him. Which group would you want to be like? That evening, the companions of Imām Ḥusayn (ʿa) were like this third group. They requested one more night to worship Allah (swt). They were

supposed to fight on the 9th of Muḥarram, but Imām Ḥusayn (ʿa) sent Ḥaḍrat ʿAbbās to request one more night. One more night to do what? He said, "I want to spend this night offering ṣalāh, making duʿāʾ, reading Qurʾān, and seeking His forgiveness."

On the night of ʿĀshūrāʾ, people often stay at their centers late into the night. This one night has the potential of giving the reward of 70 years of worship, so spend it in a good way. If you're with your friends, talk about the lessons you've learned these nights. If you see people doing azadari, or listening to a speech, or talking about Imām Ḥusayn (ʿa), join them with a sad heart, cry, and learn from it. This night is worth a lot, so pray to Allah (swt) that He helps change our hearts and that He makes us those people that Allah (swt), the Prophet (ṣ), and all the Imāms (ʿa) would be proud of.

Today, let us reflect on the akhlāq and lessons Imām Ḥusayn (ʿa) taught us. There is an āyah in the Noble Qurʾān that says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Surely, we have sent Our messengers with clear proofs, and We have sent them the Book and the Balance, so that they can provide justice in this world. (57:25)

From this, we can see that the Prophets (ʿa) came with books, not with force.

We also have a beautiful āyah in Sūrah at-Tawbah, Verse 111 that Allah (swt) buys from the muʾminīn, themselves. Subḥānallāh! He created us, and now He wants to "buy" us, meaning that if we dedicate our lives to serving Him through our good deeds and staying away from bad deeds, He will give us the best of rewards. It's like when a mom or dad gives a kid money to open up a store and guess who's the first customer? The parents themselves. The parent is the one who gave all the money in the first place! So, over here, Allah (swt) is the one who buys our good actions, and He rewards us with Jannah

But who are these muʾminīn? We see in āyah 112, Allah (swt) explains nine characteristics of these muʾminīn: (1) they are the ones who do tawbah — they return to Allah (swt) when they make a mistake. (2) They do rukūʿ and (3) they do sujūd. This doesn't mean they're always in rukūʿ or sujūd, but they are always in the remembrance of Allah (swt). (4) They pay attention to their prayers. (5) They do amr bil maʿrūf and (6) nahy ʿanil munkar — they invite towards goodness and stop from badness. (7) They're good friends to each other (8) and help each other. (9) They're careful not to cross the lines that Allah (swt) has made for us — He created us and knows that these boundaries are good for us, and we have to believe that from the bottom of our hearts.

What's important is not only to have these 9 characteristics, but to have them with deep understanding and know what our responsibilities are. Some people in the time of the Prophet (ṣ) would leave their responsibilities to their families and would go into caves and just pray all day. When the Prophet (ṣ) found out, he got very upset and said, "Don't you see me with my family? Don't you see that I eat food? I spend time with people; I don't just sit in a room and pray."

There has to be a balance, and everything has to be for Allah (swt). And you can do that. You can drink milk, so you can be healthy, so you can study, so you can serve Allah (swt). Drinking milk becomes a form of worship, one that you will get rewarded for. Our time is limited. If you study math, make an intention that you're doing so to get into a good college or university so you can serve Allah

(swt) and His community. When you wash the dishes or help your mom pick up the table, make an intention that you're doing it to make your parents happy, and then it becomes worship for which you get reward.

There's a beautiful story about a companion who lived during the time of the Prophet (ṣ), but he never got a chance to see or meet him. He was also alive during the time of Imām ʿAlī (ʿa), and his name was Uwais al-Qaranī. Uwais lived in a city a little bit away from Medina with his old mother. When he became Muslim, he really wanted to see the Prophet (ṣ), but his mother was old, and his responsibilities were towards her.

One day, he asked his mother, "Mother, can I please go and visit the Prophet in Medina?" His mother said, "Okay, but be back before Maghrib, before it gets dark." So, he went, excited to see the Prophet (ṣ). When he got to Medina, he asked around where the Prophet (ṣ) was. The people said, "O Uwais, he went out of town, and he will be back later." So Uwais waited and waited, but it started to get close to Maghrib and he had to leave. He was so close to seeing the Prophet (ṣ), but he had made a promise to his mother and had to get back before Maghrib. He returned home without seeing the Prophet (ṣ).

When the Prophet (ṣ) returned, he smelled the air, and said, "I smell the fragrance of Jannah. My dear friend Uwais was here!"

This shows that Islam is about doing your responsibilities in a balanced way. We can't just read Qurʾān or offer ṣalāh all day. This same Uwais was alive with Imām ʿAlī (ʿa), and during the battle of Ṣiffīn he said, "O my Imām, I'm here to fight with you and give my allegiance to you." The Imām asked, "Do you have any conditions for this allegiance?"

You see, at this time, people only wanted to give allegiance to get status or money from the Imām. Uwais said, "O Imām, I give you my allegiance, and my whole life is for you without condition." On one side, Uwais used to spend hours in sujūd and praying to Allah (swt), and on the other hand, he was very, very obedient to his Imām (ʿa) and had a strong appreciation for wilāyah - the authority the Imām (ʿa) had over him. That's what we need to do in our lives as well.

We said there are 9 characteristics, and some of those are doing sujūd and rukūʿ. This is referring to ṣalāh. Ṣalāh is our key to Jannah, and our way of communicating with our creator. Allah (swt) gives us the opportunity to talk to him at least 5 times a day. No one with an important status — no king, president, or celebrity — would ever give us one appointment, let alone 5 appointments every day!

On the day of ʿĀshūrāʾ, when it was ṣalāh time, what happened? At Ẓuhr time, some of his companions were still alive. The Imām (ʿa) could have gone back to his tent and prayed. He could have sent others to fight and take turns praying. But his ṣalāh on that day was really, really special. First, in the midst of the battle, the Imām (ʿa) stopped everything to pray on time. He could have waited until near Maghrib, but the moment it was time for ṣalāh, he prayed. There's a little saying — don't tell your ṣalāh you have stuff to do, tell your stuff you have ṣalāh to do. In the Adhān, we say Ḥayya ʿalā khayril ʿamal — hurry towards the best deed.

Sometimes, when people text or call us, we stop what we're doing and respond. Well, this is Allah (swt) calling us. So, one of the things we should give importance to is prayer and praying on time.

There are many ḥadīth that tell us if you pray on time, so many doors of barakah and blessings will open for you.

The second lesson we see is that the Imām (ʿa) prayed in jamāʿah. Everyone prayed together. Now, the jamāʿah in a war is done differently than jamāʿah in regular circumstances. The prayer is shorter, and is done in a special way so that everyone is protected from attacks. But it is still in jamāʿah.

The third lesson we see is that he prayed in front of everyone. He didn't go into his tent, but instead he prayed in front of everyone and was very proud of this ṣalāh. Now of course you don't have to go out and pray in public all the time, but Imām Ḥusayn (ʿa) was reminding the enemies that he is offering ṣalāh, and they're fighting someone who believes in Allah (swt), prays, follows Islam, and is in reality their Imām. He prayed in the middle of the desert of Karbalāʾ. He was giving a message that we have to establish the ṣalāh no matter where we are.

This connection with Allah (swt) is our life! We don't just recite ṣalāh — we live ṣalāh. So you see that we need to try to pray on time and give importance to it. Alllah (swt) tells us in the Qurʾān that ṣalāh keeps us away from shameful and unjust deeds:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ

Surely, ṣalāh prevents indecency and wrongdoing (29:45)

How does ṣalāh keep us away from bad deeds? It reminds us 5 times a day that we are created to make good choices in whatever time we have left in this world. Allah (swt) says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

[I swear] by time, surely mankind is in loss, except those who believe and do good deeds and invite others towards to the truth and invite others towards patience. (103:1-3)

In this sūrah, Allah (swt) swears that all of mankind — everyone — is at a loss. Everyone, that is, *except* those who have 4 characteristics. What are these 4 characteristics? They believe, they do good deeds, they help each other to the truth, and they have patience. For 9 nights, we've sat here and listened. Now, it's time for us to have a change in our hearts. Let's give ṣalāh importance from tonight. Let's try to make our priorities right, and let's remember every time we stand for ṣalāh to make good choices until the next ṣalāh.

Muṣībah:

It is the afternoon of ʿĀshūrāʾ in Karbalāʾ.

Imām Ḥusayn (ʿa) stands all alone on the plains of an empty desert, his cloak gently flapping in the whistling wind. Close to him, his young daughter stands, guarding her eyes from the blowing sands. She follows the gentle turn of his gaze: first, it turns towards the river, resting on the body of his beloved brother; it turns towards the tents, and finds the body of his son; it glances across the plains, his breath catching as he sees the bodies of his companions, brothers, nephews, and sons.

As the daughter watches her father, tears begin to spill from her eyes.

If you ask her how much she loves her bābā, she will tell you more than all the stars in the sky. If you

ask her how she feels when she holds her bābā's hand, she will tell you she feels like nothing in the world can hurt her. If you ask her what it's like to hear her bābā's voice, she will tell you that when he says, "I love you, my sweet daughter," it feels like her heart is smiling. If you ask her when she is the happiest, she will tell you that it is when her bābā picks her up in his arms and lifts her towards the sky.

If you ask her what hurts her the most, it is seeing her bābā cry.

She watches as Imām Ḥusayn (ʿa) turns towards the camp and calls out, "O Sakīnah! O Ruqayya! O Fāṭimah! O Zaynab! O Umm Kulthum! My salām be upon you all!"

Her heart begins to pound furiously inside her chest. She cries out, "O dear Father! Are you going to die?" Imām Ḥusayn (ʿa) responds, "What other ending could there be for someone who does not have any helper or supporter?"

If her bābā leaves her all alone in this desert, to whom will she turn? Every person who has left this camp has not returned. She remembers every last hug, and every last kiss from her family members who have left. And she knows that none of them will return to hug or kiss her again.

And now, her bābā is preparing to leave?

She turns to her father, "O Father! Please return us back to the city of Rasūlullāh!" She thinks of the grave of her great-grandfather Prophet Muḥammad (ṣ). Maybe they would be safe there from all of this horror. Why do these people continue to kill them? How can they call themselves Muslims, while killing the family of the Prophet (ṣ)?

Imām Ḥusayn (ʿa) hugs his young daughter, holding her close to his chest. She takes in the sweet smell from his shirt and she cannot stop crying; it smells like roses, and she holds onto his neck tightly with her small hands. *I love you, my* Bābā *! I cannot live without you!*

She watches as her bābā gets on his horse, and she wishes that she could hold onto the horse's leg to stop him from leaving. *They are going to kill my father, please don't take my father away from me…*

As Imām Ḥusayn (ʿa) rides away from her, tears spill rapidly down her face. She hears him say, "O God! It is You who I trust in my sadness. You are my only hope in all this violence. You are my shelter in everything that happens to me."

There is a great sadness in her heart, and she doesn't know how she will survive without her bābā near her side. Not only because Imām Ḥusayn (ʿa) is her father, but because he is also her Imām. He is the leader Allah (swt) put on earth to guide them to the path that would lead everyone back to Him.

But at the same time, she feels a sudden rush of pride, watching how strong, how noble he looks as he enters the battlefield. She is Sakīnah ibn Ḥusayn ibn ʿAlī! She is the great granddaughter of the Prophet (ṣ), and even in the middle of such grief, she will not let the enemy defeat her. She will not bow her head in front of them. She will remain standing tall, just like she sees her bābā standing tall now.

Imām Ḥusayn (ʿa), the most glorious lion, charges into the battlefield. He moves left, the enemy

scatters right; he moves right, the enemy scatters left. In such sadness even, this lion has not been weakened; his blood is strengthened by the pain that pulses through his veins. The shadow of death has not broken his roar; it echoes loudly into the sky. "I am the son of ʿAlī from the Banū Hāshim, and this honor is enough for me…my grandfather is the Prophet of Allah, the best among all!"

Hundreds upon hundreds of enemies fall at the strike of Imām Ḥusayn's sword. The enemy is left in awe at the strength of this son of the Lion of God. In a panic, more archers are signaled to come forward, more swordsmen are prepared. Arrows are released, darkening the sky like angry clouds, a storm falling upon Imām Ḥusayn (ʿa). Spears strike with savagery, piercing the body of the truest servant of Allah (swt).

Blood falls in streams, and a loud cry is heard from the depths of the desert sands. A stone is flung towards his forehead, and as he pauses to wipe the blood from his eyes, a poisoned arrow is shot, piercing his chest. The vicious wolves begin to circle, their teeth bared, snarling grins splayed across their faces. A lance is thrust forward, and Imām Ḥusayn (ʿa) falls from the horse's back onto the ground.

The tears choke in grief! The eyes shed blood! The heart is shattered! History watches in agony as a sword strikes and the earth quakes, severing the neck of the bravest soul. The head of Sayyid ash-Shuhadāʾ is lifted high on a spear, and the hearts of all who love him are taken with it. A call echoes through the skies: "By Allah! The Imām, son of an Imām, brother of an Imām, and father of the Imāms, al-Ḥusayn ibn ʿAlī has been killed!"

At that moment, a dust storm descends on the land of Karbalāʾ bringing with it an intense darkness, as all that is left is the blood-red fury of the sky…

***

After the murder of her father, Sakīnah feels all the life leave her small body. For her, nothing remains in this world if it does not contain her father, Imām Ḥusayn (ʿa).

She watches in horror as the enemy comes towards the tents. They attack the women, stealing away their belongings. The men chase them around with spears and set fire to the tents. All she hears are screams. She, too, screams out – *My Bābā! O Ḥusayn! My Uncle! O ʿAbbās! Where can I run to escape? When I was scared, I would run to your arms…whose arms should I find for safety now?*

In the next days, the enemy takes the women and children prisoner, along with Imām Zaynul ʿĀbidīn (ʿa), the son of Imām Ḥusayn (ʿa) who had fallen very sick. As they leave Karbalāʾ, the enemy ensures that they walk past the bodies of those who have been killed.

When the orphaned daughter sees the body of her father, she falls upon it and places her face against his chest. She clings on to him so tightly, that there is none who can remove her from his side. But the cruelty of the enemy knows no bounds, and one from among them comes and separates her from him.

It is a long journey ahead of them, which takes those who remain through the streets of Kūfah. The holy heads of those who were killed in Karbalāʾ are mounted on spears, and they are carried through

the alleyways for all to see. She watches as her father's head is raised high. She looks at his face and she cannot stop the tears from her eyes. In her heart, she cries:

they are making us walk through the streets
and people are laughing as we pass by, Bābā

they throw dust and stones in our direction
don't they know whose children we are, Bābā?

they taunt us with my brother ʿAlī al-Akbar's head on a spear
don't they know that face is the face of the Prophet, Bābā?

they treat us like prisoners then hurry to prayer
calling adhān with our grandfather's name, Bābā…

All through the suffering of Kūfah, and until the caravan reaches Shām, the palace of the evil ruler Yazīd, she speaks to her father in her heart. At such a young age, she is able to understand the importance of who the Imām of the time is. In each moment, she is thinking about him. With each breath, she is calling his name. It has only been a few weeks since she last smelled his fragrance, but it fills her every dream. In a few weeks, she has lived lifetimes of pain.

So what of us? We, who live today, but who have been separated from the Imām of our time (ʿaj) — not just for weeks, but for hundreds and hundreds of years? Do we feel the same restlessness in our hearts as she did? Do we, too, crave his sweet smell? Do we also weep and cry in the early mornings and the late hours of the night, wondering which land or soil it is that carries him? Do we feel grief that we can see and speak to all that is created, but we cannot see and speak to him? If our hearts are not in a similar condition of brokenness, then it is as if we are looking into Karbalāʾ's eyes, and Karbalāʾ is looking into ours with a sigh — *you weep for my Ḥusayn's loneliness, yet you leave lonely the Ḥusayn of your time.*

One night in Shām, Sakīnah wakes suddenly from a dream. She says, "Where is my father that I have seen just now?" Hearing this, the women and the other children begin to weep. When the tyrant Yazīd hears this noise he wakes from his sleep and says, "Who is crying and wailing so loudly?!" After searching, he is told that it is coming from the daughter of Imām Ḥusayn (ʿa). He orders, "Take her father's head to her!"

They cover the holy head of Imām Ḥusayn (ʿa) with a piece of cloth and bring it to her. When she removes the cover, she cries out, "O Father! Who has dyed you with your blood? Who has cut the vein of your neck? Who has orphaned me in my childhood? After you, to whom should I tie my heart? Who will raise your orphan? Who is the caretaker of these women and prisoners! I wish I had been buried under the dirt instead of seeing your beard dyed in your blood!"

She cries and cries until she falls unconscious. As much as those around her try, they cannot wake her up — until they realize that her soul has left her body and is now rising to the sky. This young daughter who could not live without her father, has been freed from this world, and for the first time since the day he hugged her goodbye in Karbalāʾ, her heart smiles — at last, she is reunited with her bābā.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Lesson 10: Ṣalāh

Objective: Students will learn about the importance of ṣalāh and how Imām Ḥusayn (ʿa) demonstrated this on the day of ʿĀshūrāʾ.

On the day before ʿĀshūrāʾ, the enemies wanted to attack Imām Ḥusayn (ʿa), but the Imām (ʿa) asked for one more night to pray and do duʿāʾ to Allah (swt). He said, "Innī uḥibbuṣ-ṣalāh" which means "surely, I love ṣalāh." Imām Ḥusayn (ʿa) loved ṣalāh so much that he asked for more time to pray. Imagine if you were having fun playing and you didn't want to stop, so you asked for 5 more minutes. This is how Imām Ḥusayn (ʿa) felt about ṣalāh!

Imām Ḥusayn (ʿa) gave a lot of importance to ṣalāh. He always prayed on time and with concentration. In fact, on the day of ʿĀshūrāʾ, he and his army even stopped in the middle of battle so they could pray their Ẓuhr prayers on time. In fact, Yazīd's army kept attacking them in the middle of ṣalāh, so some of the Imām's companions guarded the others while they prayed. Subḥānallāh! That's how much Imām Ḥusayn (ʿa) loved ṣalāh.

Knowing how much importance Imām Ḥusayn (ʿa) gave to ṣalāh, how should we treat ṣalāh? We should try our best to pray on time, pray in jamāʿah when we can, pray with our hearts and minds, try to stay focused, and do some extra acts, like tasbīḥ. Imām Ḥusayn (ʿa) made ṣalāh a priority, so we should too.

Today, we are going to create our very own suncatchers. InshāʾAllāh we can hang these in our rooms to remind us when it's time to pray!

Hands Suncatcher

Suggested Ages: 5+

Time: 40 minutes

Materials:

- Tissue paper
- Scissors
- Contact paper
- Double-sided tape

Procedure:

1. Cut small square pieces of tissue paper. Its best to use multiple colors
2. Open one sheet of contact paper and place it sticky side up. Be sure that your sheet is large enough that when you fold it in half it will fit a handprint.
3. Add your tissue paper squares to fill the sheet.
4. Now take another sheet of contact paper and add it on top of your tissue paper. Make sure to press down really hard to stick it together when applying the paper.
5. Fold the paper in half and draw a handprint. Place the hand so the thumb and index finger are along the folded part of the paper. (This will create a heart shape when opened).
6. Now cut out the handprint, but make sure not to cut the fold where the thumb and index finger are connected.
7. Now open up the suncatcher. The two hands should be connected to form a heart.
8. Use some double-sided tape to place it on a window.

Craft inspired by The Best Ideas for Kids

Latmiyyas

from Voices of Wilayah

Here We Come Marching

(Night 2A: Arriving in Karbalāʾ)

Here we come marching with no fear
Ḥusayn for us, by God, is very dear
To the world we're not attached at all
Paradise to us is very near

A thousand times
We'll side with him
It is our pride
To die for him

لا أَرَى المَوت إلّا السّعادَة لا حَياةً إلّا الّشَهادَة

Shahīdayn-i Karbalāʾ, Shahīdayn-i Karbalāʾ (chorus)

"Here We Come Marching" by Voices of Wilayah

Shahīdayn-i Karbalāʾ

Ḥabīb and Muslim have come,
To ask for permission to join,
The garden of love of Allah,
Fountain of death for wilāyah,
Mawlā Ḥusayn is restless,
I can't let you go my friends,
This has no meaning to these men,
They ask Mawlā a small question,

Mawlā jān, what's the meaning of living without you?
Mawlā jān, what's the meaning of prayer without you?
Mawlā jān, what's the meaning of īmān without you?
Mawlā jān, what's the meaning of īmān without you?

Shahīdayn-i Karbalāʾ, Shahīdayn-i Karbalāʾ (chorus)

Ḥabīb and Muslim have come,
To ask for permission to smell,
The perfumed breeze of shahādah,
The reliever of distress,
After Ḥusayn, where is the sand?
To kiss from under his feet?
After Ḥusayn, where is the smile,
To seek for refuge in the heat?

Mawlā jān, there is no life for us without you!
Mawlā jān, which foot-steps to adore without you?
Mawlā jān, whose smile to live for without you?
Mawlā jān, whose smile to live for without you?

Shahīdayn-i Karbalāʾ, Shahīdayn-i Karbalāʾ (chorus)

Ḥabīb and Muslim have come,
To ask for permission to taste,
The sweet taste of sharp arrows,
Delightful flavor of spears,
For you Ḥusayn, these hearts beat,
For you Ḥusayn, these chests breathe,
These necks created for you,
We have a small question for you,

Mawlā jān, what life have we known without you?
Mawlā jān, what life have we known without you?
Mawlā jān, this blood in our veins is for you!
Mawlā jān, our souls were created for you!

Shahīdayn-i Karbalāʾ, Shahīdayn-i Karbalāʾ (chorus)

"Shaheedayn-i Karbalā'" by Voices of Wilayah

Karbalāʾ, Karbalāʾ, Ya Ḥusayn, Ya Ḥusayn

Every Day and Night
We remember Ḥusayn
We cry for Ḥusayn
And we call Ya Ḥusayn
Our goal is to spread
The message of Ḥusayn
To live and to die
Like our Master Ḥusayn
Every beat of my heart
Calls the name Ḥusayn
And written on my heart
Is the name of Ḥusayn

Ya Ḥusayn Ya Ḥusayn Ya Ḥusayn Ya Ḥusayn

How much I've been dreaming to see Karbalāʾ
My eyes are begging me to see Karbalāʾ
My feet they keep walking towards Karbalāʾ
When finally I see the dome of Ḥusayn
I enter heaven and I cry Ya Ḥusayn
Your lord drew you upon every eye Karbalāʾ
Your name flows with every tear and cry Karbalāʾ

Karbalāʾ (4)
Ya Ḥusayn Ya Ḥusayn Ya Ḥusayn Ya Ḥusayn

"Karbalāʾ, Karbalāʾ, Ya Ḥusayn, Ya Ḥusayn!" by Voices of Wilayah

Zaynab’s in Karbalāʾ

Zaynab’s in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,
After the bloodshed and after the worst,
after her sons would lay cut up in thirst,
after they dragged her without all her clothes,
for months in a prison, her husband now knows.
Oh my dear wife, you were so young, your hair is now white,
Husband of mine, your Zaynab has seen the worst day in sight.

We are the Prophet’s own family and blood,
the ship of salvation when lost in the flood.
Our doorsteps were known by you beggars the most,
Is this how you treat us, the heavenly hosts?
If you will leave and want to do wrong, then we are the ones,
leave us till death, but Ḥasan and he are Prophet’s own sons.

Zaynab’s in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,

Out of the tents came the son of Ḥusayn,
who looked like the Prophet and bore ʿAlī’s name.
He fought off the throngs with a Hāshimī sword,
defending his mother, his father, his Lord.
The youth was brought down, the truth was brought down, and falsehood fulfilled,
and from afar, it looked liked to us, the Prophet was killed.

Here is Ḥusayn with an infant in arm,
the hands of a father protect him from harm,
from thirst and from hunger, from cold and from heat,
he lays down his baby by enemy feet.
This is my son, please for a child’s thirst have respect,
how can I say the arrow that pierced your white baby neck?

Zaynab’s in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,

Riding on horseback to make his last stand,
ʿAbbās came bravely with water in hand,
soldiers surrounded him, soon he would fall,
stabbing and butchering – we saw it all,
with tears in his eyes, for his ʿAbbās, the Sayyid came there,
Oh my Mawlāi, if I had more, more would I spare.

Ali had told him Ḥusayn is our jewel,
You are to him as I was to Rasūl,
so as a boy, he would cling to his side,
prepared for the day when his life he'd provide.
Amu ʿAbbās, we are in thirst, dying of need,
please oh ʿAbbās, the water's so close, oh our shahīd.

Zaynab's in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,

Ḥusayn had awoke from a dream of ʿAlī,
the Prophet, our mother, they all came to me,
and with them was Ḥasan as bright as the moon,
they smiled and they told me I'd be with them soon.
Why do you cry? Please wipe your tears, Zaynab of mine.
Soon will I be back in the arms of the divine.

In the hot sand as the setting sun neared,
my brother lay bloody as Shimr appeared.
Oh Shimr don't you know who's lying here?
He sat on his chest grabbing Ḥusayn's beard.
In spite of thirst, in spite of God, he cut off his head,
Today is the day my mother has died and ʿAlī is dead.

Zaynab's in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,

Oh little boy your Imām's fallen down,
you want to protect him with arms all around.
Who is that coming and what is that sound?
They seized you and cut you, Ḥusayn can't be found.
Dying of thirst, dying of heat, where is Imām?
Oh you Yazīds, this is your work and your Islam.

Yes Imām Mahdī is crying in grief,
to think of the plight of the Martyrs' Great Chief,
to see that his ummah is suffering still,
while robbers and tyrants oppress them at will.
Oh our Imam, how long until your face is in sight,
how long until your beautiful voice commands us to fight?

Zaynab's in Karbalāʾ crying in pain,
Oh my dear brother, where are you Ḥusayn?
Oh my Ḥusayn, Oh my Ḥusayn, Oh my Ḥusayn,

Centuries later a tyrant would fall,
the enemy lurks, and our leader will call.
The gift of shahādah belongs to a few,
the keys to the doors might be offered to you.
And when you choose, the writers record what side you were on,
the plea you refuse could be the cry of Ṣāḥib Zamān

"Zaynab's in Karbalā'" by Voices of Wilayah

AL-KISA FOUNDATION

UNDER THE CLOAK OF GUIDANCE AND MERCY